

4
ENGLANDS
IVBILEE,
OR
IRELANDS IOYES
IO-PÆAN,
FOR
King CHARLES his Welcome.

WITH
The Blessings of Great-Britaine, her Dangers, Deliue-
rances, Dignities from God, and Duties to God,
pressed and expressed.

More particularly,
IRELANDS Triumphals, with the Congratu-
lations of the English Plantations, for the pre-
seruation of their Mother England, solem-
nized by publike Sermons,

- In which {
1. *The Mirrour of Gods free Grace,*
2. *The Mappe of our Ingratitude,*
3. *The Meanes and Motives to blesse God for his blessings.*
4. *The Platforme of holy praises are Doctrinally explained, and use-
fully applyed, to this secure and licentious Age.*

By STEPHEN IEROME, Domesticke Chaplaine to the Right
Honourable Earle of Cerce.

DUBLIN.

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12

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The Blessings of Great Brittain, her Dangers, Deliv-
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properly and expeditiously.

After a particular

IRELANDS Triumphs, with the Congratu-
lations of the English Plantations, for the pre-
sentation of their Majesties England, Ireland,
and by publick Senates.

1. The Alliance of Great Brittain
2. The Success of our Plantations
3. The Advancement of the English Colonies
4. The Improvement of the English Colonies
5. The Application of the English Colonies

By STEPHEN IRELAND, Esq. of the Middle Temple
Attorney at Law, and of the Honourable House of Commons



DUBLIN

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TO THE VVORSHIPP
FULL, HENRY WRIGHT, ESQUIRE
Soveraigne of the Borough and Corporation of
Tallaugh : together with Master Recorder, the
Burgesses his brethren, with the whole bodie
of the Corporation of the English
Plantation there adjoyning.



Entlemen, and my Christian friends, &
welwillers, as this Text from which I ex-
tract this Gratulatorie Tractate, (as is
well knowne to the best and most of you)
was sent me to preach upon, the very day
before our solemnities, by Gods provi-
dence, and the choosers prudence, com-
ming to my handes (speedily without much seeking or searching,
like (a) Iacobs Venison, so I have as I could on a suddaine, like
your running banquets, catered and cooked it, (Rebecca like)
however not costly, and curiously (for time permitted not) yet
so cautiously (though cursorily, that if you have not left or lost
your spirituall gust (as (b) Israell was once cloyed even with
Manna it selfe) these my mentall dishes added to your corporeal,
shall be (which is the Cookes chiefe commendation) both whole-
some and (c) toothsome. And now as the chiefe of you in this
place, as the head and eye, and mouth, I, even sent to you
this Scripture, as that we to Dover, from Ed

(c) tid
breake;
it be n
es we
ion).
e 11

a Gen. 27 9. 20

b Num. 11. 6.

c Omne iust

p. 1111

sent to you

his

The Epistle Dedicatorie.

to his servants, to occupie and trafficke withall till
 ing; so by labour and industrie, vehement and violent
 for the time, desirous to be found neither unfaithful,
 fruitefull at the great Auditory. In the summoning of
 best powers and spirits, by paralleling, uniting & annexing
 Scriptures, as digging in those best Mines, I haue regained
 as treasure as you see, which as a cake from your owne meale, as
 the flowre of your owne Corne (grinded onely by my Milne) I
 haue sent you home, as your owne: bagged and wrapped up, in
 these printed sheetes: And indeede as these lucubrations were
 first hatched at your nation, and by your meanes prest abroad
 thus publicke souldier-like, to doe service to their Prince and
 Countrey: so, of whom should they have a spect and respect, but
 from your selues: from whom they have both their first tray-
 ning forth, and their principall pay? Besides as at my first plan-
 ting in these parts (by the minde and meanes of our ever Ho-
 nourable Earle) the very Nerves and Sinewes (under God and
 his Majestie) of these partes, with the Eagled eye of his farre
 famoused wisdom, ever vigilant (as a noble Centinell, for the
 spirituall as well as temporall good of these Plantations) I was
 at my first arrivall, (comming over with my Honourable Mece-
 nas the Lord Beaumont Viscount of Swords) here first desiredly
 entertayned, and by some of you ever since (till now) lovingly
 and liberally retayned amongst you: I see not but that, both
 in reason and religion, you should receive the first fruite of my
 publicke paines, since you have already payd for them aforehand
 by your pension. Moreover since I am here, a stranger amongst
 you, why may I not challenge for these my mentall issues and le-
 gitimate of springs of my understanding part, the priviledge of
 our England, graunted to the corporeall issue of the poorest Pa-
 -rents, to be cast on the charges of the Rarish where they were
 borne. Now know it is our Irish fashion, (as indeede in
 many other parts of the world is) to expose our Chil-
 dren to foule custome, (though
 corrupt)

The Epistle Dedicatorie.

corrupt) I now swimming, as carried with the time & (c) tide,
 as providing manie strings for one Bowe, least some breake; I e Omnia secum
venit & auda
 have chosen manie fosterers to one Orphane, & though it be not rapia,
 so worthy that you should contend for it, (as some Cities were
 said to doe for Homer) yet such is my judgement (or opinion) of
 you all that love me in truth, & for the truth, that I thinke the
 meanest of my friends (in the best bound) in Town or countrey,
 to whose strong loves to my person and profession I am indeared
 & indebted) worthie enough to cherish this fruite as they have
 demonstrated their affections to the Tree. But to leave this des-
 cant) which perhaps with some that can finde a knot in (f) a f Nondum in
Scirpo quere
 bulrush, may subject me to construction) as your desires & mine
 sympathize and concurre with our best hearts, & affections, po-
 wers and performances, to congratulate with all true English
 hearts (that unlesuited & unleavened from Rome) are loyall to
 God, & to Caesar, this double blessing, (as two streames meeting
 in one brooke, to make our joyes brimfull from one Ocean and
 & fountaine of mercie. First the mercifull marvailous & mi-
 raculous preservation of the breath of our nostrils, our Soeve-
 raigne King, with the Peeres, Nobles, Prelates, & whole body of
 the Land, together with the Gospell & Religion, from that hel-
 lish, horrid, barbarous, bloudy (had it beene effected as affected)
 Popish powder plot : as it's christened & cald. Secondly his pre-
 servation hitherunto amongst us, as the very Atlas & pillar
 under the supream Majestie of Heaven, of our Church & Com-
 mon-wealth, as also the safe reduction of our Illustrious Prince
 from Spaine, anchored & fixed here againe, in his own countrey
 the English Court, every way as sound, as at his departure, in his
 body, soule, spirit, so calming & baming our grieves for his ban
 absence in the midst of the fluctuations of our feares, blessings
 great & unspeable, in which we here dispersed in this land (as
 the Christian Iewes once in Asia, & Pontus) even from Vlster
 to Connaght, as all in great Brittain, even from Dan to Beer-
 sheba, from Barwicke to Dover, from Edenbrough to the ut-
 most

The Epistle Dedicatorie.

most Orcaides, have such interest, as Israell had in their Da-

The want of vid & Salomon: 2. & as you that were the heades (imitating
els, one of our Limericke, Toghell, & other well governed places, who set you a
ish eye fores, coppy, & gave you a perfect president) were not wanting by
eare fores: your cares & costs, your paines & providence, by feastings, fe-
oudy Bellona your activities, discharging of Guns, advancing of pikes (for you can-
attering our stivities, not ring (g) Bels, unlesse you had them) Bonfires & other so-
els & our bel- lemmitics to testifie your affections: after which motions also,
ayes: our the countrie moved by their presence, approving, not emula-
owacs & our ting your performances: so I thought in my willingnesse of spirit
eples, laying though corporeall weakenesse, as you know, not to be behind hand
eem as level in in acting my part according to my place, & profession, dischar-
any places as ging my conscience, my calling, alwayes in judgement & pra-
omac did Car- ctise, approving, delighting in, as desiring that best of Musicks,
age, the the harmony and wished correspondencie betwixt Moses and
reckes Troy Aaron, David & Nathan, Salomon, & Zadocke, the sword
Tums Ierusa & word, the Magistracie & Ministry, powers Civill & Eccle-
m, is the grea- siasticall, for the performance of any good worke, Morall, Polliti-
st object of call, or Religious, of pietie towards God, of Charitie or Christia-
ttie my eye nitie towards man.
er beheld: Oh
at God wold
rre up some
gras, & Nehe-
labs to replar
repayre the
ines of the
odlicst king-
ome of the
ild for fish,
sh, fowle, &
holfome ayre
anting no-
ing, but Re-
ion, Money,
Munition.
h si fas dicere,
non fas.
Apostrophe
the Sovere-
igne.
Prover. 8. 15.
Rom. 13. 1. 2
Psal 82. 7. 1. 6

In which golden yoke, as you Sir (h) have begunne to draw,
that are as this yeare, our Annuall Sovereigne, subordinate to
three other soveraignes, (as I told you when you were installed
in your place) First to God the soveraigne Monarch of heaven
and earth, by whom Kings (i) Raigne, & from whose ordinance
is all rule & authority, all superioritie & (k) subordination, in
all conditions, Secondly the Kings Majestie the Lords high Ste-
ward & Vicegerent over us our terrestriall (l) God. Thirdly, to
the R. Ho. Richard Lord Boyle, the Earle of Corke the prop of
these parts our best (m) States. Musitian, under his Majestie, to
tune all right what's disioynted, & luctaite: our (n) Stats. phy-
sitian to purge out our worst humors, and preserve us in sound

De harmonia Politice, Arist. lib. 8 politic. cap. 3. n Quomodo conveniunt Medicus, Minister, Ma-
stratus, vide apud Berchorinum, in suo rednectorio Morali, lib. 4. cap. 28. pag. 106. 107 108.

loyaltie

The Epistle Dedicatorie.

loyaltie to our Prince, & love & unitie amongst our selues, as our whole countrie who findes the sweetnesse of his prouidence & prouidence, so improved in publike & priuat, for the peace & prosperity of all in generall, & of euery one in particular, cannot but subscribe unto & acknowledge, unlesse blinded by papisticall prejudice, or possesst with that hellish Hagge, the Devils eldest daughter Enuie, or his grand-child deiraction: I say, as you even already haue by your bounty, prouidence, & circumspection, giuen some good glimpses, & promising prologues, of your succeeding gouernment; so all that I will recommend unto you, at this time, for incouragment or further direction is this, *Perge pede quo coepisti; Spartā quam nactus es, hāc orna, I, bone: virtus quo te tua vocat, I pede fausto: goe forward as you haue begun: do not extremo actu deficere, faile not in your last part for the (o) end is the perfection of euery worke, both morall & spirituall. I he praise & the palme of euery race that's atcheined, whether performed by man, or beast, horse, or greyhound, is not onely speed of the hand, & then to lagge and dragge in the midst, but truth to hold out to the end, though the course be long & strong. It's nothing for a new Beesome to sweepe cleane, for a new knife to cut sharpe, for a new seruant to be industrious, for a new Bride to be louing, whilst it is honie Moone: for a people to be new fangled of a new preacher, as the Iewes were of Iohn the (p) Baptist, as children are of flowers, & after to throw them away, & reject them, as the Iewes did (q) Samuel, (r) Ieremie, yea to hang & head them, if they could, as Herod did with (i) Iohn. I could apply this to the Magistracie, but verbū sat, &c. a word (a winke) is enough to the wise. Continuance & perseverance crownes euery action, therefore let your last workes be better still then the (t) first, (as Alcinious Garden) let your last frutes rellish the ripest, the sweetest, reserue your best Wine for you last (u) feast, use aright those falces (w) magistratus, those rods of rule, fetcht from the Romanes, those worthy Patriots famoused by all writers. Vse aright as I publikely prescribed you,*

Finis & bonum conseruandum.

Math. 3. 5.
Luke 3. 7.
1. Sam. 8. 5.
Ierem. 18. 18.
Mark 6. 20.

Reuel. 2. 19.
1. Pet. 2. 10.
Apud Livium
& Fensellam.

The Epistle Dedicatorie.

y Job. 29. 11.
 z Exod. 32 v. 19
 Levit. 9. 23. 24
 Numb. 14. 39. 40
 41. vers.
 a Nhem. 6 vs.
 10. 11. & chap.
 13. v. 11. 15. 17.

 b 1. Sam. 2. 29

 c Matth. 27. 28
 d Act. 20. 28.

 those rods of beautie, and of (x) bands, in the right mixture of
 mercie and justice (as of white and red, in the damaske Rose) I
 will not give you now, Cramba bis cocta, Coleworts twice sod;
 only thus much: Vindicate Gods glory upon Drunkards, Swea-
 rers, Idolaters, profaners of the Saboth chiefly, against these Cor-
 morants (or Cornvorants) that forestall the Markets, inhaunce
 the price of Corne in grosse, (and so purloine from the poore: so
 the bellies of the poore shall blesse you as they did (y) Iob. Stand
 for God, as well as for Cesar, as did (z) Moses, (a) Nehemiah,
 David, Iosiah in Scripture, Iustinian, Gratian, the two Theo-
 dostij, Cōstātine, in histories, in whose glasses see your own faces:
 knowing that a Governour must bee custos utriusq; Tabulæ,
 having oculum cum Sceptro, an Eagles eye, & a Lions heart,
 to spie yedresse and remove (at least the mulcts reprove) sinnes
 both against God and man, in the breach of the first and second
 Table: otherwayes (as in the Church & familie, so in Cities &
 Corporations, in the common-wealth) the sins of inferiours un-
 tutored, unpunished not corrected are set upon the score of the
 Superiors, as the sinnes of Elies sonnes, were the taxations of
 Eli the (b) father, as indeede if the garden be overgrown with
 weedes, the Corne with Tares, wher's the fault, but in the Gar-
 diner, and in the Husbandman? But hoping that you, and all
 that shall succed you, here in the Magistracie, (as we in the Mi-
 nistry, and Masters in Families) will have a care on the mayne
 chance to wash your hands, (not in hypocrisie as (c) Pilate) but
 in sinceritie, as once (d) Paul, free from blood of all men, in
 Gods great day of retribution. I rest

To all and every one of you, even in that
 nature you are to me, and to my
 Ministeric affected.

Stephen Ierome.



TO THE INGENIOVS, (INGE-
nuous) Iudicious, and well
affected Reader.



Or to such I purposely write, as my Leaves and
Lines come from such, so they tend and bend as
to their right Center, to such a spirit, such lettrice,
such lippes : to such (if to such anie needes) I
satisfactorily apologize, that if ever the Proverbes proved
true : that Hastie makes waste, as the hastie bearing Brach,
brings forth blinde (a) whelpes ; they are verified in me,
who sent out these lucubrations (or rather not as active
but passive have them) by importunities prest from me,
from the Pulpit to the Presse, even by hastie extrusion, as
Israell out of (b) Egypt, to our Church and Common-
wealth, onely with their staffe of sinceritie, in the hand of
humilitie, travelling as holy Pilgrimes, desirous of com-
panie, to the heavenly Canaan : Yet even in this haste, for
ought that I am conscious to the contrarie (without any
sinister end : I speake unpartially) loaden both with Israe-
litish Jewels of Theologie, and Egyptian Jewels of Hu-
manitie, which according to (c) *Augustines* allusion, I bor-
rowing from the Pagans, the usurping unjust possessors of
them, have used in the service of the Sanctuarie. If anie
marvell why by so manie Marginall quotations, I lay so
much Lace on this Sute, (which sutes and sueth onely as
Gods (d) Orator, for the heart) and runne this descant up-
on the plaine Song of a gratefull heart, (the English-Irish
Harpe, which with all the strings of affections, I desire to

a *Caris festinā
cacas parit Cam-
los.*

b *Exod. 12.34.
34.35.*

c *De Civit. B.
de doct. Cliv.
& alibi, &c.*

d *Pr Orator.
sinam exorati-
on olim Pauli
2. Corin. 5. 1. 9.
Moses Deus. 3.
29. Et Salome
Proy. 23. v. 1*

To the Reader.

Tune) my answer is readie, and satisfactorie : First, that I never knew anie such discrepance betwixt Humanitie and Divinitie, the great booke of Nature, and the little booke of Grace, the World and the Word, as by uniting them, as many have done before me, in naturall and symbollicall (e) Theologic, I should feare to marre the Musicke : since indeede a holy heart, and sound braine, that in, by, and from the creature glorifies the Creator, knowes how to delight his Soule from them in an harmonious comfort, more ravishing and refreshing, then any *Lidian Doricke*, vocall instrumentall straines, from an *Orpheus Amphion* or *Arion*. Secondly, since Divinitie is a Mistresse as the Fathers allude, and our Moderns conclude, and none denies, but *Ignoramus & Duhman* : I see no reason, but this *Sarah*, should have her *Hagar*, this *Rebecca*, (according to the English, Irish, and French fashion) should not goe abroad thus publikely without her hand-mayde (f) Humanitie. Thirdly, I know I write, as in a curious, a carping, catching age, so manie Readers, so many Controulers of Magnificate, Correctors of the Presse, everie Sonne to Master *Shallow*, presuming to be another *Ioseph*, or *Iulius Scalliger*, a *Cato* censorious, a criticall *Aristarchus*, (or *starke-Asse* :) I know too, some in envious spleene or emulation to the worke, or the writer, will doe with us as Mice or Rattes doe in walles, or as Hunters and Hawkers in Quicke-sett hedges, they will make holes in our Coates, gapps and slippes in our best connexed and contexted Mentall fortifications, where they finde none, or if they finde anie, they shall be as knots in a bulrush : Now if any carpe-fish desire to nible at my Lines, with my fairest and freest Baytes, hee

e Inter patres,
Ambrosius, &
Basil. in Mem-
meron, Augusti-
nus de Civitate
Dei, & Lodo-
vici Paves inter-
pres : precipue
in libr. de verit.
Christ. fidei. In-
ter Scholasticos,
Aquinas contra
Gentiles, Rai-
mundi de sabon-
de, in Theologia
naturali : Brad-
wardinus de cau-
sa Dei, & Vale-
sius de sacra phi-
losoph. inter no-
stratos, Morneus
de veritate Reli-
gion. August. Eu-
de peren-
nis philosophia.
Zanchius de op-
eribus Dei, Alfied
in Theologia na-
tural. inter Fo-
sherby his A-
theomastix, In-
ter Papistas Ge-
mnianus, sum-
ma exemplorum
Berchorius in ra-
distoria.

f Of the lawfull use of Humanitie Biss op King at large in his Lectures on Ionas : M. Aquinas, in his Brotherly Reconcilment : yet limited by Master Taylor on Titus, Comment. in cap. 1. v. 12. How farre so be used in Sermons. Lege de his plura apud Augustinum, libr. 2. de Trinitate in Præfatio Tom. 3. pag. 160. Et Alfied. Theolog. Natural. part. 2. pag. 247.

shall

To the Reader.

shall swallow the Hooke also of some Authors, to make him gut-sicke or gall-sicke. If *Momus* or *Zoylus*, *Bavins* or *Mevius* will needes cast his Saryricall squibbes, vent his Sulphurious powder, I have here set him layre markes, to bee spurr and besprinkle, *Augustine*, *Ambrose*, *Hilary*, *Bernard*, together with Orators, Poets, Historians, Philosophers, chiefly *Aristotle*, *Albertus Magnus*, *Plinie*, *Vincentius*, *Isidor*, *Aelianus*, and our Neotoricke *Simon Maiolus*: These let him hit and hurt, wound and phlebotomize if hee will thorow my (*) sides: and moe then these I had afforded him: had there not, in this my voluntarie exile, from mine owne *Ithica*, beene a *scē*, betwixt me, and my Bookes, as betwixt the Artificer and his Toolles: those gleanings (wanting mine owne Harvett) which I have, as the Prophets Axe but (g) borrowed, as the Crow her (h) plumes, in this little bookish countrie, as I could, I have squared, hewed, and trimmed this Scripture with them. My chiefe Librarie indeede being that, which is living, and walking, carried about with mee, as *Byas* did his (i) goods, by that portion of memorie, for which, I am thankefull to the God of Nature, as my chiefeest Treasurie. I have extracted the most of my illustrations and amplifications, in which though I may perhaps pnnctually fayle in some particular quotation, (as what memorie can retaine, coutaine) all that he reads, but as water out of a vessell something leakes; I crave the Candid censure, of the Ingenious and Iudicious: chiefly since the opportunitie of the subject, and the importunitie of some of my chiefe auditors and friendes, did hardly permit, a second Synopsi or Survey, to licke and pollish these Embroiders, as the Beare is said to forme her (*) whelpes, and *Virgill* to frame by continued paines his exact *Aeneidos*: being limited within the Circuite of a yerie small time, as hundreds can witnesse (besides Sab-

* The like to this hath that resolute french Monmouthaine in Essayes.

g 2. King. 6. 9
h Apud Aesopum.

i Omnia mea mecum porto.

* Lumbando effringere.

To the Reader.

k *Origens* repen-
tance and my
seven helps to
Heaven

both labours and weeke Lectures) both for the preaching,
penning, inditing, writing, and Presse-fitting, these my
Mentall issues; which if in my absence from the Presse they
incurre anie staines, by misplacing, misprinting, transpor-
ting wordes or syllables, in Lease or Margent, as my for-
mer Bookes have beene (*k*) used to my no small grieffe,
and *Priscianus* despight: Candedly, let the right Saddle
on the right Horse: which in equitie and huma-
nitie desiring, with these Persian pa-
per presents, I present thee my
best affections.

Vale.



The Authors Apo- strophe to his Booke.

- 1 **B**ooke, to the Court, there free commence thy Suite,
Admittance plead thy Prince to resalute:
2 Which graunted, cordially congregate,
His welcome home to Peeres, Plebeians, State.
3 There with therest, thine Io parain sing
For his arrivall safe, (chiefe for thy King)
4 Praise heavens Blest Centinell, whose eye did watch
To keepe them, (us) from Powder, Plot, Fire, match.
5 And if some scoffe, thou out of season came,
(As snowes in Summer, or in Harvest raine,
6 Or as some pardons, executions done)
Apologize, it's well thou camest thus * soone.
7 Since all that Time, which lent thee speaking breath
Thou staidst for presse, well nie, till prest, to death;
8 Yet lame (a) Mephiboseth, thou bringst a heart,
Better then Ziba, though he act first part.
9 Say more, how Tyme, so clipt, swift Fames, flig wing:
That till Novembers fitt, she scarse did bring
10 Those gladding newes, to our Hibernian coast,
Of Charles returne, which we desired most.
11 So oft our trusts were voyd, so guld our Ioyes,
By flying (Lying) Fictions, Newes, Tales, Toyes.
12 So fluctuate we were, twixt Hopes, and Feares,
As feathers pendent, in the windes, and ayres:
13 That Hearing truths, by common votes, shoutes, cries,

* Est aliquid
prodire tempus si
non datur ultra.

a 2. Sam. 16. 3.
4. chap. 18. vers.
24. 25. 26.

We

We scarce durst trust our eares, without our eyes :

- 14 For even when Prince was come, Plebeian crew
Voxpopuli, cries still, too good for true :
- 15 But when trueths Trumpe, by vulgar breathes was blowne
Our Ioyes reviv'd, as out of Feares dead sowne
- 16 As when hot Phœbus gleames, to life doth bring,
Hymens dead seeming (b) insects, Batts, in spring
- 17 Our Sunne reshines from that eclipsing cloud,
Of doubts, and dangers which her lightes did shrewd,
- 18 As out of fearefull dreames, in which she slept
Our Irish Muse, wakes, laughs, who earst had wept
- 19 In Cyntheas circuite. (Circle of one Moone)
Mournefull Melpomine, mirthfull is become
- 20 And now as nimble Corybant she praunceth
In our Ioyes Iubilees, she frisks, Trips, daunceth,
- 21 That anchored in her Port, she safe doth rest,
Fre'd from windes, (waves) of doubts, which tost her brest
- 22 And with a foote as swift as Pegasus,
To mother Albions coast, to scatterd us,
- 23 Swarms from her Hive whom Tyme Hibernifieth,
Live King, Live Prince, our glad Thalia crieth :
- 24 Let after ages, Cæsar, Charles, enroule,
Their names, Fames, facts, Fates in eternall scroule.
- 25 That in their Nestors yeares, desired dayes,
Our poore Plantations, may their hopes (helps) rayse
- 26 Whose Times expir'd, above the Planets Seaven
(As they plant us) great love plant them, in Heaven.

b Sylpha Culex
Scarabæ Cicada
cancti, sapiens
mori & reviv-
viscere consen-
sur ab Aristos.
anim. lib. 3. c. 17.
Idem affirmat
Vincent. de Pu-
licibus lib. 20. ca.
131. Idem Isidor.
lib. 12. cap. 8.
Aelian. lib. 2. ca.
29. De Muscis
alij de alijs info-
rmas.



IRELANDES IVBILEE,

O R

IOYES IO PÆAN.

1. Chron. Chap. 29. Verf. 20. 21. 22.

20 And David sayd to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the King.

21 And they sacrificed sacrifices unto the Lord, and offered burnt offrings unto the Lord on the morrow after that day, even a thousand Bullockes, a thousand Rams, and a thousand Lambs, with their drinke offrings, and sacrifices in abundance for all Israel.

22 And a d. ease and drinke before the Lord on that day With great gladnesse, and they made Salomon the sonne of David King the second time, and anoynted him unto the Lord to be the chiefe Governour, and Zadok to be Priest.

SECTIO. I.

The Preface or Prologomena to the whole.



As we have heard by true, certaine, and infallible report, the newes of the Prince his arrivall, which we most delighted, most desired to heare of all others; in which before time we were wonderously devided and distracted betwixt hopes and feares, as a ship driven tooo and fro with contrary windes and waves, by reason of the uncertainty of rumors and flying, (lying) tale: every man speaking as he would have it, rather then as the truth was, as they were well affected or infected,

a Fama malum
quonon velo-
cius ullum.

B

sted,

sted-, demonstrating themselves (as the Damofell told Peter) their very tongues bewraying them, ^b as *Sbibboleth* & *Silboleth*, distinguished betwixt *Ephramites* and *Gileadites* c: as the proverbe is, As the man is thinking, so is the Bell still ringing. As now (I say) it is certainly writ, and fixt on the columnes of truth, that the Prince is prosperously and safely (in the outward and inward man) arrived out of *Spain*, to the *English* Court: of which we have so many testimonies from such a cloud of eye & care ^d witnesses, as the Apostles and Disciples had (to the exhilarating of their formerly sadden hearts) of the resurrection of their saviour. he now being more incredulous then that *Didymus*, ^e which will not beleve his eare, in that which is *vox populi*, without the sight of his owne eye. So as we already have solemnized his arrivall with our heartiest gratulations; we are here againe assembled to resolemnize it: and to renew our commemorations, by the addition of another succeeding (exceeding) mercie; the mercifull, marvellous, and miraculous protection and preservation of our Sovereigne King, our now Illustrious Prince, our Noble Peeres, the reverent Prelats, the Gentry, the Clergie, the Commonaltie, the whole body of the Kingdome, our lives, our wives, our Children, together with the Gospell and Religion, who all at one blowe had perished ^f in the Powder Treason, had that fatall blowe beene given, that was intended: which blowe the Lord Protector of great Brittain, the Watchman, Centinell & Shepherd of ^g our *English* Israel prevented, by putting a manacle on the bloody Traytors hand by a speciall and peculiar providence, even in an instant, as once a hooke in the nothrils of *Sannasbarib*, ^h in the like exigent, a halter about the necke of *Haman*, a gagg and a bout on the tongue of *Balaam*, ^k a mouffell on the mouth of *Tobiah*, and *Shanballat*, ^l & a dart from heaven into the bowels, of the Apostate *Iulian*, ^m when they in their damnable resolutions, intended mischief to the Church and people of God. To teach all the proud, pestilent, and perverse spirits of the world, what it is to kick against the pricke, ⁿ swim against the streame, for flesh and blood, to contend against God, ^o who sitting in the heavens, knowes in a trice how to confound them, and their devices, to crush their Cockatrice egges, to sweepe down their Spiders webs, to breake them as a potters vessel ^p, as easily as a brasse head breakes in fitters a head of glasse, ^q all their Counsels, plots,

Mark 14. 17.

Iudg c. 12. 5. 6.

Oculati & au

dicularis testes.

Maib. 27. 7. 7.

9.

Mark 16. v. 1. 2.

9.

Luk. 24. 36. 41.

Iohn. 20. 7. 25.

We had lost,

Regem,

Regem legem,

Regimen Reli-

gionem.

Psal. 35. v. 1.

2. Kings. 19.

6.

Ezra 7. v. 9.

Numb. 23. v.

8.

Neh. 6. 14.

in his warre

with Sapor the

Persian King,

wounded with

an arrow from

heave, he threw

his blood into

the aire crying,

viciſſi Galilee,

viciſſi. Thou

haſt overcome,

Galilean.

apud hiſtor. tri-

um.

Alſ 9. v. 3.

1 Cor. 10. 22.

Psal. 29.

Impar con-

ſeſſus apud Al-

lacum in ſuis

molem.

projects and conspiracies, perishing as an *Embryo*, withering as ene-trasle on the house topp, dissolving as the waxe before the fire, (c) as the snow before the Sunne, and scattering as the dust and chaffe before the winde, (f) There being neyther power nor strength against the Almighty, who can turne even the wisdom of a Friarly and lewred *Achitophel* (t) into folly, and the curses of the great *Balaam* of Rome, against his Christian Sion, (v) into blessings: he that rules in heaven, (w) laughing all the enemies of himselfe and his church to scorne, the holy one of Israel (as appeares in the experience of this day) having them in derision. It being as probable, as possible, for that *Antichristian* man of Rome, according to his projects and the *Thraasonicall* bragges of his Canonists, and *Gnatonicall* clau-backes, to depose Kings, dispose kingdomes, (x) unlesse the Lord first depose them, as he did *Saul*, (y) *Balthazar*, (z) and *Nabuchadnezzar*, (a) using him as he did *Tambraine*, and *Ashur*, (b) and now the Turke, as the rod of his wrath; as the Iudge and the Shiriffe may use a hangman to execute felons, as God himselfe hath used the Divell to torment the first King of Israel. (c) I say, unlesse God let loose his chained matives whether Turke or Pope, to the punishing the finnes of the King, or of a Kingdome, all their attempts against the Lords annoynted are but to fight against God, as the *Centiaures* & the old *Gyants* in the fable, were said to wage warre against *Iupiter*. (d) They may as well endeavour to turne the Sea to dry land, to turne *Jordan* backward, (e) to plucke the Sunne out of the firmament, yea, God himselfe out of heaven, as to pull any Christian King, Gods Lieutenant and Vice-gerent, (of Gods setting and planting) out of his throne, unlesse they have (as the Divell sometimes hath, but the Pope never had) a speciall commission or permission from God, as a tryall of a righteous Prince, or the punishment of the reprobate. Oh well may Traytors, like them, undoe themselves by their doings, as did *Abjalon* (f) *A-donish*, (g) *Ahalia*, (h) *Sheba*, (i) the *Romane Caseline*, (k) *Seianus*, (l) the *French* (m) *Bron*, *Lopus*, *Ravillack*, the *Belgicke Burnell*, our English *Squire Parry*, *Babington*, the *Romish Garnet*, *Campion*, and these unfortunate English Gentlemen, as their owne call them, *Digby*, *Catesby*, *Winter*, *Faux*, bringing as did *Joub*, the blood upon their owne head, which they thought to

r 7f. 38 6. 7. 8.

f P/al 1. 4.

e 2. Sam. 15. 37.

v Nomb 23. 20

w P/al. 2. 4.

x The Pope

Sycophants

make him be

leeve, that he

may depose

Kings, as Iehoi

da did *Ahalia*

and depose

regn: as whe

prently depo

sed King *Ph*

of France, w

*Petra deus**tro, Petrus**dena Romulph*

with such

pranks as the

y 1. Sam. 15.

z Dan 3. 26

a Dan 4. 34

b E/sai. 10. 9

c 1 Sam. 16

d Apud Luc

in Dialogia

e Primum E

x King 2. 2

f 2. Sam. 18

g 1. King.

h 2. King.

i 1. 14. 15.

j 2. Sam. 20

21.

k Apud S

l Apud P

chum.

m See bo

their tray

polished

English

shed from others, falling into that pit which they digge for others, (n) scorching themselves like the fond Flea *Pyrausta* (o) at those flames they thought to quench; shooting, like him that shootes up at the Sunne, arrowes to fall on their owne pates: the wild-fire balles of their treasons, as cast against an Iron wall, rebounding backe againe upon themselves, to their breaking or burning, as he that gripes thornes or the prickling Vrchin, or the edge of a sharpned Steele, pricks his owne fingers and bloods himselfe, but hurts no man else. Themselves committing to their immature and unglorious ends; like *Haman*, *cum cede & sanguine*, as is usually seene, with that bloud and slaughter upon their owne nocent heads, which they intended against the innocents and innoeuous: like the inuentor of *Perillus* his Bull, first hanzelling and acting in that tyrannie which their treachery intended and invented against others; So let thy enemies perish ò Lord, (p) so let them perish that rise up against thee, and against thine annoynted, that draw the sword of warre (as did *Ioaab* against *Abner* (q) and *Amasa* (r) in the time of peace. Let them perish with the sword that strike unlawfully with the sword: (s) if any rebell against God and *Cesar*, let him be *Anathema Maranatha*, execrable & accursed; let him die ungloriously (t) like *Iechonia*, let none say *Alas my brother*, as the old Prophet did for the young: (v) let his name here stinke, as a Fox or a Poulcat, or a Carrion, after & rott with his carcas, buried in the Leth of oblivion; let him like (w) *Ahab*, (x) *Ieroboam*, (y) *Caine*, *Balaam* (z) *Iudas* and our English *Banister*, (a) neuer be remembred, but with some brand & marke of obloquie, some addition of infamie; Let his Wife be a widow (as *David* sings of his, and Christs enemies prophetically) his children vagabounds, (b) his seede fatherlesse (c) and his house desolate, yea let them perish like *Smoake*, and the untimely fruite of a woman. Let them be like *Zeba*, and *Zalmunra*, and them of *Penuell* whose flesh *Gideon* tore with the bryers of the wilderness; or as the ungratefull *Ammonites*, (d) whom *David* brought under with Iron Sawes: as *Pharaoh* and his Egyptians, that were drowned in the redd Sea; (e) as *Iabin* and the hoste of *Sisera*, (f) whom the river *Kyshon* swept away, yea that auncient river, the river *Kyshon*: But let them that love and feare thee, say alwayes (as we this day) *The Lord be*

praysed:

Nec lex a-
guior ulla est,
quam necis ari-
fices arte perire
(ua.)

De Pyrausta,
vel Pyrali, vel
Pyrogo. Plin.
libr. 11. nat. hist.
36. Solian. lib.
cap. 3.

Indg. 5. v. 31.

2. Sa. 3. 27. 28.

2. Sa. 2. 10. 10.

Math. 26. 52.

Ier. 22. v. 24.

1. King. 13. 30.

1. King. 21. 20.

1. King. 16. 26.

Gen. 4. 14. 15.

Iohn. 17. v. 12.

Servant to

Duke of

Kingham,

therously

praying his

essed Lord

Richard the

ned & Hol.

ed in Chro.

alm. 22.

dg 8. 7.

Sam. 10. 19.

14. 25. 26.

g. 5. 21.

praysed

Iernse

An

cies: t

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prayed : Prayed be the Lord out of Sion , Which dwelleth at Ierusalem.

And sure the concurrence of these two extraordinary mercies: the reflecting on the one as by past; his Majesties preservation: the present fruition of the other; the generally well-commended reduction of our Illustrious Prince kept safe by that *Bonus Genius*, or good Angel, who went along with him, as once with *Jacob*, (a) with *Abrahams Steward*, (b) and that Apocryphall *Tobiah*, and those Easterne *Magi*, (c) in all incident perils by Sea, and by Land, in the Spanish expedition; These two mercies, I say, meeting in one Center, as Chrystalline brookes in one Torrent, running to that Ocean and Sea of mercie, from whence they flow, should so water (as *Nilus* (d) doth Egypt,) all the Israel of God; that they should cause even the most barren heart to be abundant in blessings, and fruitfull in thanksgivings.

a Gen. 28. v. 16.
b Gen. 24. 7.
c Mat. 2. 9.
d De Nilo, Melianns hist. lib. 10. cap. 144. Seneca nat. lib. 4. c. 2. Plin. lib. 5. c. 9.

SECTION II.

The division, or Logickall Analysis With the Theologicall explanation of the Text.

BVt not to make in these preparatory prologues, the dore too great for the house, nor the gates for the city, for some Cynick (e) to scoffe at and deride, from these prefacing generalities, I come to the strict particular inclosures of my Text: which being the expression of those Eucharisticall Gratulations of *David* and the *Elders*, and people of Israel, for a double mercie received from the Lord, as wee have already intimated. that I may, according to my talent, as God shall give the doore of utterance, speake by it and from it unto your braines and understanding part, by explanation: and, (in which the chiefe Soule and *Genius* of preaching (f) consists) unto your hearts and affections, by usefull applications, fitting it (as I may) as the Shooe for the right foote, and the Glove for the right hand, to the solemnization of this day. Because Method is the mother of memory, (g) to lay downe some Basis and foundation to build upon: observe with me the fountaine of this Scripture, running into these five streames,

e Plolin Diogenes.

f Vide Kircher-
mannum in sua
rethorica Eccles.
Perkins. nostrum
de arte prophet-
tandi. Hunnius
& Zeppernum de
Methodo concio-
nandi.
g Methodus me-
morie mater.

Irelands Iubilee, or joyes 10 Pæan.

Streames, or Tree-like budding and spreading into these five maine Branches, with some sprigs of divisions, or subdivisions.

First, the subjects of these Eucharisticall gratulations, and those be:

1. and Primarily, *David*; as appears both here, & vers 10. 11. 12. 13. where both the Matter, Manner, Method, and partes of his thankfulnessse is laid downe.
2. Secondly the whole Congregation, moving after his motion, consisting
 1. Of the heads.
 2. The Captaines of thousands. and of hundreds.
 3. The Rulers of the Kings workes: vers 6.
 4. The whole body of the Congregation, blessing the Lord: vers 20.

Secondly the exprefion of this their Gratitude, and Thankfulnessse: and that foure wayes.

1. By blessing the Lord:

2. Worshipping.

2. The Lord: as internally in their hearts, so externally by bowing downe their heads. *God*: as creating, preserving, saving, redeeming; so requiring both Bodie and Soule in his worship.

3. Worshipping the King: not by any Religious or superstitious adoration, such as the *Liftrians* would have given to *Paul*, (*b*) *Cornelius* unto (*i*) *Peter*, (*k*) *John* to the Angell. which as the Diuell exacted of Christ: (*l*) so the Pope, that *Saul* or *Paul* of Rome, that pretended *Peter*, *Sachans* Lieutenant, exacts, expects, and accepts of the Kings and Rulers of of the earth: as *Alexander* once of *Fredericke* in Saint Marks Church. Its no such Idolatrous worship as our popish *Profelites*, give to their dead Saints, Antichristian man of sinne, dumbe Images, painted shrines, erected Crosses, carved Crucifixes, feined Relicks, and brea den God: All which they would salve with their worne-eaten, threed-bare distinction of *Latria* and *Dulia*, which by often cashiering is shaven more bare and balde, then any of their Fryers Crownes. But (that I may scoure the passages, and explaine and pave

6 *AM*. 14. v. 12.

13.

6 *AM*. 10. 23.

6 *Revel*. 19. 10.

6 *Math*. 4. 9.

pave the way as I goe: By worshipping the King, is meant that Civill reverence & veneration, which the ancient *Persians, Turkes,* those of *Morocco, China,* and of the country of *Prester John,* and the great *Mogull,* give to their Emperours and Kings to this day: Such as we also give to our Princes and Rulers that are Christians, even such veneration and reverent respect as *Abraham* gave to the *Hetbites*, (m) as *Isaac* to *Pharagh*, (n) and to his brother *Esau*, (o) as *Abigail* (p) the woman of *Tekoa*, (q) *Beth Shebah*, and *Nathan* (r) gave to *David*.

m Gen. 23. 7.
n Gen. 47. 7.
o Gen. 33. 3.
p 1. Sam. 25. 37.
q 2. Sam. 14. 4.
r 1. King. 1. 37.

8. They testified their gratitude by Sacrifices and oblations, described.

1. For their Nature: *burnt offrings and drinke offrings.*

2. Their Matter, *Bullockes, Lambes, Rams,*

3. Their Number and Measure.

1. Generally, *in abundance.*

2. Particularly: *a thousand Rammes, a thousand Lambes, a thousand Bullockes.* They did not (as we now) scant Gods part: they thought nothing, (as we the least things) too deare for God.

3. They had Faith to beleve, that though they offered thus much, yet God could and would still increase their store, as indeed it was unto them as they beleived: for it comes home with the holiest happiest interest, multiplying as the widdowes oyle (s) that's given or lent to the Lord. f 2. King. 4. 5. &

4. The end of their sacrificing is expressed; and that's for all *Israel.*

4. The fourth expression of their gratitude is by feasts and festivities: *they did eate and drinke:* which is not meant of the ordinary use of the creatures, but more fully and freely, as in their solemne feasts.

Thirdly, the object of all this Blessing, Worshipping, Sacrificing, Feasting is layd downe; and that's *before the Lord*, for so the Text runnes.

1. *They blessed the Lord, with his added attribute, the God of their Fathers.*

2. They

2. They Worshipped the Lord.

3. They Sacrificed to the Lord. 1. There was not a Pagan amongst them, that worshipped any strange God, as did *Jonas*. his Marriners. (i) ney her *Jupiter*, *Iuno*, *Mercury*, &c. the hoste of heaven, or any created nature, in the heathenish, diuinish diuersified Idolatries; 2. Neyther any Idolatrous Jew, to worship *Baall Astarte*, or any of the Gods of the Nations; 3. Neyther was there any Papist hatched in these dayes. Popery is a Cockatrice egge of an after clecking: it was as (v) *Nilus* his head, unknowne; unshowne, as that *Terra incognita*, or the *Phylosophers Stone*, unfound out; there was not so much talke of it, as wee of old *Brasil*, or *Guianahs* gold. but no sight nor apparitions of it in *Dauids* daies, nor in the daies of *Adam* and *Abraham*, Patriarkes or Prophets: how ever they gull the credulous world-deluded ignorants with their old Religion, old Religion, old Law, &c. as the *Gibeonites* deceived with their old Shooes and old Bottles. (w) There was not a Cananite, an *Egyptian* in all this goodly-godly Company, that offered to any God save *Iehoyab*: There was not a Papist in the whole Congregation, that offered any sacrifice to any Angell or Archangell, except to *Iacobs* Angell, (x) the great Angell of the Covenant, (y) *Michael* that overcame the Dragon, Christ the head of Angels: there was not a prayer made to any departed Reall or Imaginary Sainct: there was not a *Dyge* sung, nor a *Masse*, to fetch any Soule out of Purgatory. These knew, that sacrifices eyther for the dead, or to the dead, were vaine, that *Abraham* was ignorant of them, and that (z) *Israel* had forgotten them.

4. They ate and drunke before the Lord; which *Heliohs* and *Gluttons* doe not: for they ate & drinke as did (a) *Sodom* and the old worldlings, (b) as though, besides their Belly, (c) there were no God to eye them, spie them, and to revenge their abuse of themselves, of the creatures, yea even of the Creator himselfe.

Fourthly the qualifications of these subiects, thus Blessing, Worshipping, Sacrificing, Feasting: and that was joyfulness and

o *Jonas*. 1. 5.

v *Nilus Incertus
is orans fontibus
Plin. lib. 5. c. 9.
Et Seneca nascitur.
lib. 6. c. 8. Petrus
etiam Alvaes
de origine Nil.
lib. hist. 13.*

w *Iosue* 9. 12. 13

x *Genes*. 48. 16.
y *Iud*. 9.

z *Esa*.

a *Luk*. 17. 28.

b *vers*. 27.

c *Philipp*. 3. 19.

and gladnesse of heart; the Text gives an Emphasis to their joyes, even great gladnesse: for the godly have their Sun-shines as well as clouds, their calmes as stoimes; they are not alwayes (nay, never but physically for their soules good) dieted with the bread of affliction. Besides, they have their affections, their passions; they are not (d) Stoicks or stocks, but sensible of the causes of joy, and of sorrow: how ever, their affections are sanctified that they are not infectious; their passions seldome turne such perturbations, to the eclipfing of Reason and Religion, the forgetting of God, and themselves, of duties Morall and Theologicall, as it is in the wicked. But of all other affections, the godly have most cause of gladnesse. (e) the Saints most occasion to sing, to triumph, and to rejoyce, (f) as here Gods people.

Fiftly and lastly, the occasion of all this Iubilee and gratulation, was a double blessing; to which *Iannus*-like it lookes, as both ways.

1. To the Cordiall free-heartednesse of the whole Congregation, head and foote, Princes and Plebeians: so liberally, largely, lovingly, contributing to the building of the Temple; ten thousand, eightene thousand tallents (according to their states) of Gold, Silver, Brasse, Iron, together with abundance of Pearles, and precious stones: verſ. 7. 8. 9.
2. To the renewed and seconded more ſolemne Invetling, and Inauguration of *Salomon* to be Prince and Governour over *Israel*, (as *Zadok* to bee Priest) to which worthy, and wise Prince (as wee this day to ours) their loves were so linked, and hearts united, and of whose graces, and excellencies in himſelfe, and good to them by his government, their hopes, & perswasions (in which wee also sympathize) were so strongly grounded and fixed.

These are the Logickall parts, with some Glosses and Paraphrastickall clearing of the Text, as wee have gone: which I have done the rather thus laconically, and succinctly, because perhaps like some Father that hath many Children, and is not able to give Portions & Dowries to all, or not willing to give all alike, but (as did (g) *Abraham*, and (h) *Jacob*, to some more, some lesse, as reason or affection leads him; so I, in likely hood

d See the book of humane passions, translated out of French, pag. 63. 64 to pag. 76. Proving learnedly against the Stoicks, that passions are to the mind as the sinews to the body.
e *Pſa.* 32. 11. On which see Master Taylors comment. *Sic Lorin. Iesuita. & Musculus in locum.*
f See a sermon of M. Rogers on *Philip.* 4. v. 4.

g *Gen.* 15. 5. 6.
h *Gen.* 48. 7. 22.

having many pointes to prosecute, (like Legacies, or promised pensions to pay;) may give some of them little more portion of paines, then setting them thus on a cleare ground. how ever, dissipating thus briefly some cloudes of doubts, removing some stumbling blockes of error, in every part and passage, we may proceede without perill, scruple, or disturbance. Now as to shew a large countrie in a little Mappe: all theſe may briefly be epitomized in theſe three parts, which we will orderly prosecute:

1. *Dauids Devotion.*
2. *Iſraels Gratulation.*
3. *Our English-Iriſh Application.*

THE FIRST PART.

CHAP. I. SECT. I.

Dauids devotion.



And first to begin with the eldest and best, the chiefe and choise subject of this gratulation, King *David*. The consideration and serious animadversion of his practise in manie both substantiall and circumstantiall points, speaks to our understandings and affections in manie pleasing, profitable, and usefull observations, for our instruction, edification, imitation, resolution, and redargution: In whom, still for methods sake and memories sake (ere we come to see how the Peeres and people misist in his steps) let us view *David*, not to scoffe his zeale as *M. chell*, (i) butt to imitate him as Christians, acting his gratulatorie parts, in theſe sixe pees or particulars.

2 Sam. 6. 20.

- | | |
|---------------|------------------------------------|
| 1 Piously. | 54 Primarily. |
| 2 Personally. | 55 Perswaforily, or prescribingly. |
| 3 Publickly. | 56 Powerfully or politically. |

First I say (Piously) he prayseth God, and religiously: for in the linking and connexing of graces, a thankfull heart is alwayes the inseparable companion of a holy, humble, and sanctified

stified heart. *Jacob*, (k) *Moses*, (l) *Iesus*, (m) the sonne of *Nun*, the servants of the Lord; *Samuel* the faithfull Prophet (o) of the Lord, *Simeon*, (p) *Zachary*, (q) yea *Elizabeth*, (r) the Virgin *Mary*, and all that looked for the redemption and consolation of Israel: *Peter*, *Paul*, *Jude*, *John*, the holy Apostles and Disciples of Christ Iesus: the two *Anna's*, the mother of *Samuel* and the Prophetesse; yea *Augustine*, *Ambrose*, and these famous lights in the primitive Church (as we shal see more at large hereafter, in particularizing what we now epitomize) with all the faithfull that ever have beene from the beginning of the world, men and women, old and young, yea even children and babes, out of whose mouthes God hath ordained strength, so soone as they are able in the powers of reason and religion to pronounce *Hosanna*, glory to the highest; have been found thankfull. There was never heart full of grace but full also of gratitude, as inseparable the one from the other as heat is from the fire or * light from the Sunne: that *David* penninghis Psalmes practically, and experimentally, unites oft in one line the service of God and the praise of God, in severall Psalmes; as Psal. 104. v. 1. psal. 134. v. 1. 5. psal. 135. v. 1. with many mo. He calls upon the servants of God, to blesse and praise the name of the Lord: he calls upon the Israel of God, the Zion of God, psal. 149. v. 2. 3. the Saints of God, ver. 5. those that dwell in the Sanctuary of God, psal. 150. v. 1. to be joyfull in God, to praise their King with Timbrell and Harpe, with sound of Trumpet and Psalterie. As if they only, and none but they that are the servants of the Lord, Saints by calling, would (could) doe this taske: as he makes it plaine, psal. 145. v. 10. *Thy Saints*, saith he, *shall blesse thee, they shall speake of the glory of thy kingdome, and talke of thy power*. They only indeed can doe it; they will doe it. Asunpossible for a heart possessed, a spirit replenisht with grace, not to blesse God, as for a man to have a living soule and not to breathe, a sound heart and yet never to move nor work: there being (unlesse 1. in some sickish fit of weakenesse; 2. in some dead swoone of temptation, as once in our *David*; 3. some distemper of impatiencie, as once in *Elias*; 4. some surging oppressing overflowing humor or tumor of spirituall pride, some Tympanic of inflation, as once in *Ezechiah*; 5. some Lethargie

k Gen. 32. 10.
l Iosuah 1. 3.
m I sh. 22. 6.
o 1 Sam. 3. 10.
p Luk. 1. 28. 19.
q Luk. 1. 68.
r Luke 1. 44. 45
s Ios. 46. 47.
1. Pet. 1. 3.
1. Cor. 15. 57.
rom. 7. 25.
1. tim. 1. 17.
2. tim. 1. 3.
Iude, vers. 25.
1. Sam. 2.
Luk. 2. 38.
Psal. 148. 11. 12.
13.
John 12. 13.
* Accidens inseparabile.

2. Saw. 13. 9.
2. sam. 24. 1.
1. chron. 21. 1.
1. King. 19. 4.
2. Chron. 32. 24.
25.

psal. 116. v. 13
21.
* dem. 31. 15
peratio:

gen. 3. 33. 3. 4
maib. 16. 23.
47.
Luk. 12. 18. 19.
1. Sam. 25. 10.
11. 15.

Gen. 31. 7.

Rev. 5. 8. 9. 10.
11. 12.

of securitie and forgetfulnesse, as in I Israels prosperitie; 6. some brawninesse or fatnesse, as in * *Iesurun* I say, unlesse in such cases; there being as swift, as nimble, as enargetical & operative a motion in a sanctified heart to move spiritually to the praying of God, as for a naturall and fleshie heart to move in any naturall motion: yea as the lesse grace, the more ingratitude (it being impossible that an *Esau* should be truly thankfull for his birthright, which he sells for broth; a *Judas* for such a master as he sells for silver; a churle for his full barnes and bagges; a *Nabal* and a *Laban* (which is *Nabal* backward) for any blessing of sheepe and goods they receive from God; or for anie kindnesse from a *David*, or a *Jacob*, or anie man the instrument of their God, so long as they carrie about them these their poysoned, cankred, serpentine hearts, unpurged, unpurified from the venom of originall and actuall sinne: as for a dead man to walke, a dead trunck to talke, or a leaden Organ-pipe to make any musick without blowing, they wanting the best bellowes and breath of the spirit of God) so, on the contrary, the more grace there is in any man, the more his heart and tongue abounds (re-
ounds) with the prayes of God. even as the greater the fire, the greater heate, and the fuller the fountaine the freer flow the streames. This holds both in the Saints in earth and heaven, and in the Angels; who as they are most holy, so they are most heavenly in sounding and singing their continued *Halleluiahs*, to the glorie of the Lamb upon the Throne.

SECT. II.

Further prosecuting Davids gratulation.

Mark. 14. 33. 35

1. Thess. 5. 16,
17, 18
Luke 10. 17, 18,
19, 21.

YEa, as it holds in the nature, humane, and angelicall men and Angels, so it holds in Christ himselve, the head of the Angels: who in the daies of his flesh, as he had the spirit without measure, so, as sparkes from his heavenly fire, ascending upward, as he did pray continually, he did rejoyce evermore, and in all things give thanks; as for the propagation of the Gospel, the subjugation of Sathan, the faith of his elected ones, yea (as a shame to unthankfull Christians, who as Hogges and
twine

ſwine trample the beſt bleſſings under their feet, never elevating tongue, nor eye, nor heart to the donor and giver of their food & life) he never uſed the creatures, eyther bread common or ſacramentall, but firſt he bleſſed them. But to pretermitt all other inſtances, and to keepe mee cloſe to this excellent preſident in my Text of a gracious and gratefull heart: we ſhall ſee this holy Prophet *David*, for zeale another *Elias*, for courage a *Cure de Lyon*, for patience another *Iob*, for meekeneſſe another *Moses*, for wiſedome as an Angell of God, for ſinceritie a man after Gods owne heart (not ſo mainly vainly culpable in anie thing, except in the matter of *Vrias*;) we ſhall ſee this *David* never wanting to his God in gratitude, as God was never wanting unto him, in pouring out his benefices and bleſſings. For as a patterne of a pious Prince, to all Princes, of a holy and heavenly heart; looke in the firſt and ſecond bookes of *Samuel*, in the bookes of *Kings*, and of the *Chronicles* of the *Kings* of *Iſrael*, and you ſhall ſee (*beneficium poſtulus officium*) a dignitie requiring a dutie: that God never had a mercie in ſtore for *David*, of adoration or preſervation, temporall or ſpirituall, generall to the Church and Common-wealth of *Iſrael*, or ſpeciall to himſelfe; but he had a holy Hymme, an Eucharifticall ſong, a ſpirituall *Pſalme* againe, as a gratulatorie retaliation, to the glorie of the donor. like theſe *Euchonnastick Verſes*, uſually in our Colledge Chappels, in the praiſe of the Founder. Above all other places, ponder and peruſe the ſecond of *Samuel* and ſeventh chapter: where *David* reſolving with himſelfe to build a Temple for the Arke of God, dwelling within Curtaines, ver. 1. 2. and revealing this reſolution to the Prophet *Nathan*, and receiving a *placet*, and an approbation againe from *Nathan*, verſ. 3. but they both reckoning without their Hoſt, God contradicting the execution of this reſolution in the ſubject, becauſe *David* had beene a man of warre; but yet not in the matter, appointing that to be performed by *Salomon* his peaceable ſonne, which was projected by his martiall father. yet the Lord accepting in *David*, as in all his children, the * will for the work, the affection * for the action (as he did in *Abrahams* ſacrificing of *Iſaac*, the poore widdowes myte, the almes of the pooreſt *Corinthians* as well as the richer *Achians*, the Goats hayre and

Iohn 17. 24. 25.
Iohn 6. 13.
Luke 9. 16.
Luke 22. 17.
1. cor. 11. 24.
1. Kings 19. 14
Iohn 2. 17.
2. Sam. 17. 10.
Ex 16. 10.
Iob 1. vlt.
Iam. 5. 11.
Num. 12. 3.
2. Sam. 14. 7.
2. Sam. 11.

2. Sam. 7.

* *Eſt aliquid
 voluiſſe, ſi non
 voluiſſe.*
 * *Apud Deum
 affectus cordis,
 pro effectu ope-
 rin.*
Gen. 22. 15, 16.
Luke 21. 3.
2. Cor. 3. 12.

Badgers skins of the meanest, as well as the gold and purple of the mightiest, to the building of the materiall (as spirituall) Temple) he sends *David* a comfortable message by *Nathan*, in such a gracious acceptance, what mercies both temporall and spirituall the Lord will accumulate both upon *David* and *Salomon*, vers. 12, 13, 14, 15, 16. that *David* surpris'd, in an extasie of joy and gladnesse, and ravished in spirit, not able longer nor further to conceale his hidden flames, he resolutely sets himselfe before the Lord, and offers there with his heart, soule, and spirit, and tongue &c all (as he professed in some * Psalmes) such an Eucharisticall and gratulatorie sacrifice, as (like *Noahs* offering) smelt as a sweet perfume, or favour of rest (or as that boxe of Alabaſter, broke by gratefull *Mary Magdalen*, on Christs head) in the nostrils of the Almightye. for, as you may see, vers. 18. 19. to the end of the chapter (as one faith of the Epistles of *Cyprian*, *) everie word is emphaticall, and shewes a wondrous ardent and inflamed affection. But especially peruse all the Psalmes of *David* (so denominated of him; because he penned the greater & better part of * them, though some were pen'd by *Moses*, n *Asaph*, and others) and you shall see, besides those that are doctrinall, prelatory, deprecatory, propheticall, penitentiall, as they are distinguished by the learned *, more then halfe of them are Eucharisticall, or Psalmes of gratulations, now, for this mercie positive in good received; or privative, in evils prevented, or removed: yea throughout the whole Booke of Psalmes, the whole Syntagma or body of it, almost in every psalme (in the beginning, middle or end of it) *David*s thankfull heart, runnes all along (as the blood within the veines, the marrow within the bones, and the waters within the Crannies of the Earth.) Ponder and peruse, with *David*s heart and spirit, for thine owne edification and consolation in the serious Soliloquies of thy Soule, Psalme 9. 18. 23. 31. 33. 34. 40. 57. 66. 81. 89. 95. 96. 103. 104. 105. 106. 107. 108. 113. 116. 118. 135. 144. 145. 146. 147. 148. 149. 150 together with manie moe which I purposely pretermitt, and thou shalt finde by comfortable experience the veritie of that which I have observed.

* Psal. III. v. 1.

Et 136. vers. 1.

Et 148. vers. 1.

Et psal. 103. v. 1

Gen. 8. v. 21.

Iohn. 12 v. 3.

* Referunt peccatus ardore plenum. Erasmus cū sua.

* Denominatio, sequitur maiorem partem.

n Vide prefat.

Lorini ante Comment.

in psalmos.

* Vide Musculum, Mollerum,

& Bellorum. pra-

fationib. ante

Comment. in

psalmos David.

SECTIO III.

Still urging Davids thankesfulness.

Yea indeed, the whole life of *David*, is nothing else but a practicall Comment, of that which is prescribed by (o) *Saint James*, and which should be practised of every Christian, namely, *Is any one afflicted? let him pray. Is any man merrie? let him sing Psalms.* For is *David* afflicted in his outward man by (p) *Saul* pursuing (as the Hawk the partridge,) by (q) *Abshalons* rebelling (r) *Achiphels* complotting? or moved or grieved in his spirit by (s) *Michols* mocking, (t) *Semeis* rayling, (v) *Ioabs* murders, (w) *Abners* death (x) *Ionathans* untimely fall, his (y) daughters deflowring, (z) *Annons* works & wages, incest & (a) death? or, by the like crosses. Is hee in spirit perplexed, (b) roaring as a Lion by his anxieties? first, for his filthie pollutions. (c) secondly, bloudie murder. (d) thirdly, presumptuous pride in numbring his people. (e) fourthly, his rash vowes against (f) *Nabal*, fifthly, his partialitie and injustice toward *Miphish-beseth*, (g) syding with sycophantizing *Ziba*, (h) sixtly, dissembled madnesse in a heathenish Court. (i) seventhly, and for like transgressions, slips frailties and infirmities, to which *Sathans* temptations, his owne corruptions, and sinning condition subjected him. In these exigents (upon these causes) and in these afflictions in the outward and inward man, he powred out his Soule to the Lord, (as appears in his penitentiall (k) *Psalms*) in humble, heartie, faithfull, fervent, penitent Prayer: hee supplicates, intreats, pleades for pardon, as a guilty selfe-accusing fellow, before his strict Iudge: he takes that course which (l) *Moses*, *Aaron*, *Iacob*, (n) *Anna*, (o) *Asa* (p) *Ezekiah*, (q) *Daniel* (r) *Esther* (s) *Nehemiah*, (t) *Paul*, yea (u) *Christ* himselfe tooke, with all his (w) Saints, namely to call vpon God, in the time & day of his trouble: in the depths of his miseries he hath recourse to the throne of grace, and of (x) mercie, as he (y) professeth, and prescribeth to (z) others. On the contrary, (as an excellent patterne of right imitation, vertuous emulation, to all great men, to all good men) doth the Lord loose his bonds, (a) free him from his troubles, take him out of the Net; free him from the snares of these Fowlers, the

o James. 5. 13.
p 1 Sam. 24. 7.
11. 14.
q 2 Sam. 15. 30
r self. 21.
s 2 Sam. 6. 20.
t 2 Sam. 16. 7. 8.
u 1 King 2. 5.
w 2 Sam. 3. 33.
x 2 Sam. 1. 23.
y 2 Sam. 13. 21.
z vers. 14.
a vers. 29. 30.
b Ps. 38. 5. 6. 7. 8.
c Psal. 51. 3.
d vers. 14.
e 2 Sam. 24. 10.
f 1 Sam. 25. 22.
g 2 Sam. 16. 4.
h 2 Sam. 19. 29.
i 1 Sam. 31. 13.
k Ps. 6. psal. 38.
l Psal. 51. 1. Vide
Pegam in psalm.
Penitentials,
l Exod. 14. 15.
Exod. 17. 11.
Numb. 16. 22.
m 1 Sa. 1. 13. 14.
n 2 Ch. 1. 11. 11.
p 2. King 19.
15. 16.
q Da. 6. 10 &
chap. 2. 16. 17.
r Esch. 4. 16.
s Nehem. 2. 4.
t 2 Cor. 12. 8. 9.
u Luk. 22. 41. 42.
w vers. 46.
x Ps. 51. ps. 7. 3.
y 17. 1. et 22. 2.
z 23. 1. et 31. 7.
a Psal. 32. 5.
z vers. 6.
a Ps. 116. 7. 16.

b 1. *Sam.* 24.
 1. *Sam.* 26. v. 21.
 1. *Sam.* 23. 17.
 c 2. *Sam.* 17. 14.
 d 1. *Sam.* 22. 9. 10.
 e 2. *Sam.* 16. 10.
 f 19. 22.
 f 1. *Sam.* 26. v. 1.
 g 2. *Sam.* 5. 7. 20.
 h 25.
 h *ibid.* v. 6. 7. 8.
 i 1. *Sam.* 19. 13.
 j 14. 15.
 k 2. *Sam.* 12. 8.
 l *Psalm.* 54. 7.
 m *Ps.* 58. 6. 7. 8.
 * 2. *Sam.* 8. per
 totum & cap. 10.
 o 1. *Sam.* 30. 17
 18.
 p 1. *Sam.* 20. 42.
 q 2. *Sam.* 6.
 r 1. *Sam.* 17. 49
 s v. 24.
 s 1. *Chron.* 29. 3. 9

n Hee was in-
 vested once be-
 fore.

1. *King* 38. 39.

w *Psalm.* 18. 1.

the gins and traps of these bloudie hunters, which pursue his
 soule, envious bloud-thirstie (b) *Saul*, matchavillian (c) *Achiro-*
phell, dogged (d) *Doegg*, the factions of the sonnes of (e) *Zer-*
viab, the treachery of the (f) *Ziphites*, &c. ? Doth the Lord rid
 him of his enemies domesticke and forreine? bring under the
 (g) *Philistines*? cast out the (h) *Iebusites*? subdue the nations?
 bring him backe to *Ierusalem*, after he (i) was exiled by his
 owne unnaturall bowels (that fayre (foule) viperous *Ab-*
solon?) yea, doth the Lord every way hedge and inviron him
 in with his mercies? advance him from the dust? bring him
 from the sheepe-hooke to the (k) Scepter? set a Crowne of
 pure gold upon his head? let him see his desire upon (l) his
 enemies? sweepe away their plots, as Spiders (m) webs; con-
 founding them that come about him, like Bees and Hornets?
 Doth he make his sword ever victorious against the *Philistines*,
Ammonites, * *Amalekites*, &c. ? Doth he recover *Zigliah*, with his
 wives and (o) children? doth he blesse him with the rarest
 of Jewels, so faithfull a friend as (p) *Ionathan*? But especially,
 Doth he ponder the mercies of God, of adoration or preser-
 vation, to his Church, his Sion, his people *Israel*, over whom
 hee was Prince? doth the Arke retaine safe from the (q) *Phi-*
listines? is there a stone directed to the forehead of blaspe-
 mous (r) *Goliath*, the terrour of (s) *Israel*, (as *Tamberlaine* once
 to the *Turke*, and *Tawbut* to the *French*?) doth hee see the
 Temple likely to go forward, by the large contributions of the
 Peeres & (t) people? doth hee see the willingnesse of his Sub-
 jects, to goe up to the house of the Lord? doth hee see, with
 his owne eyes, and (as in my Text) his sonne *Salomon*, on
 whom were all the eyes & hopes of all *Israel* fixt, the second
 time (u) more solemnely and publickely, by the united
 hearts, votes and desires of all, invested into his owne Legall,
 Regall, Royall Throne? Oh in the experience of these and
 all other his mercies, generall and speciall; how is he vocally,
 cordially, really, thankfull! with his heart, tongue, minde,
 soule, spirit, affections, blessing, lauding, praying, magni-
 fying, extolling, glorifying the great and glorious Name of
Iehovah his God: acknowledging him his (w) Rocke, his
 refuge, his *Asylum*, his Sanctuary, his King, his God, his
 guide,

guide, his leader, his (x) shepheard, his sure salvation; leading him to the pure pasture, spreading his fable, Crowning him with mercie, protecting him in all perils, causing his lot to fall in a faire ground, giving him a goodly heritage. He attributes nothing, (like the proud, presumptuous, foolish, profane men of our age, who sacrifice to their owne Nets) eyther to his owne sword and speare or to the valour of his owne men, the thousands of his Israel, the prowesse of his (y) worthies, the pollicies of his Counsellors; much lesse to that heathenish Idol (z) *Fortune*, the *Chymera* of ignorance, and the addle egge of (a) Folly, nor to chance and good lucke, those serpents bred in the braynes of unthankfull men, whereby Gods glorie is stung and wounded: but (as tutoring us) as the Rivers which come from the Sea, retorne to the Sea, from whence they flow; and as the beames which come from the Sunne, reflect backe againe from the Earth up towards the Sunne: as the clouds which are extract in their vapours from the earth, being dissolved, fall againe upon the Earth: so all the mercies which *David* received, hee did thankfully reflect them backe againe, to the honour and glory of the giver; the Lord himselfe, the *Mecenas* of the Church, the great (b) Patron of all the Adwovsons of his giftes of Grace, unto the fennes of grace. *Oh vade, & tu hac similiter*; whosoever thou art, high or low, that hast received thy tallents, (c) from thy master, from thy maker, goe, and do thou the like that *David* did: blesse that God who blessed thee, thou shalt be blessed (by the happiест usury) as *David* was. Blesse God, I say, as you should: doe not (as too many gracelesse godlesse men doe) blasphemem him, as you should not.

CHAP. II.

David prayseth God personally.

SECondly, as discharging my next Bill: *David* blesseth God, as Piously, so Personally, in his owne person. though a King, he is not ashamed to doe his homage, and fealtie, and service to the King of Kings: even as some other peevish Kings

D

(as

x *Psal.* 23. 1. &
per totum.

y *Adino* the
Ezrae Eleazer
the *Achibis*
Shamiah the
Heraius, *Abi-*
shai, *Benaiah*,
Ashell, and o-
ther of *David*'s
worthies: 2. sam

23 equalizing
H. *Glor*, *A-*
chilles, *Hercules*,
Thefus, *Cesar*,
Pompy, &c or
any amongst
the heathens.

z *Te facimus*
fortunadeam co-
logue locamus.

a So crused in
fitters by S. *Do-*
gall, in his booke
de *Civitas Dei*,
by *Vives* his co-
mentator and
L. *Clanins* in
his Institutions.

b *Exek* 36. 25.
26. *Jer* 31. 33.

Zach 13. 10.

c *Matth* 25.

d See *Stomps*
chronicle epi-
tomized, pa. 44.

c Esb. ch. 1. v. 1
 t dan. 4. 22.
 g in aurea Legendâ, made by
 a man plumbi
 cerebri, as one
 of their owne
 notes,
 h revel. 4. 10.
 i psal. 95. 6.
 k 2. sam. 17. 10.
 l 2. sam. 14. 17
 m De diversis
 saltationibus &
 tripudijs Ethni-
 corum. Lego sul.
 Pollucem libr. 4.
 Onomast. c. 13. c.
 14. Athenis lib.
 1. c. 8. li. 14. c. 12
 & libr. 4. c. 24.
 Symaxen arti-
 li. 12. c. 19. p. 207
 a Inter Patres,
 Chryl. hom. ult. in
 Col. ho. 2. in Gen.
 hom. 49. in Mash
 de filia Herod. es
 Amb. l. 3. de vir-
 ginis. Aug. con-
 tra Petil. c. 6. &
 in psal. 32. Inter
 nostrates Petrus
 Martyr in locis.
 Virer. In filis in
 precep. 7. Tassin
 of amendment
 of life. li. 2. c. 18.
 in iur. ethnici: Ci-
 cer. pro Marena.
 orat. 25. Seneca,
 Plai. Plutarch.
 o Mali corpi,
 malum ovium, est in
 aquis, est in filiis
 paterna virini,
 & paterni virus

(as once in (d) England; and in Persia, to (e) *Assuerus*; in Ba-
 bylon, (f) to *Nabuchadnezzar*; in Greece, to *Alexander*) have
 yeelded their tributarie subjection to greater Kings, (as at this
 day to the great *Turke*, and the great *Mogull*;) So *David*, as
 once that Saint (g) *Christopher*, in the *Legendarie Fable*, will
 serve the greatest: hee will heere in the Earth, as the Angels
 and Saints in heaven, (b) throw downe his Crowne and his
 Scepter before the Lambe: he will fall downe, and worship
 before the Lords foote-stoole. (i) Though he have a heart like
 (k) a Lion, yet he will bowe like a reed, melt like waxe, weepe
 like a whipt Child, bleat and crie out, like a forsaken Lambe,
 when for some sinne to be corrected, or physically prevented,
 he is under Gods *Ferula*, dieted with the bread of affliction.
 Though he be as a Lion Rampant, when hee is in the midst
 of his and Gods enemies; yet hee is couchant when hee is be-
 fore the Lord. So againe; though he be a wondrous wise man,
 an Oracle (as his Sonne *Salomon*, a miracle) of wisdom, as
 an Angell of God, to discern cases and causes, as the woman
 of (l) *Tekah* told him: yet at the returne of the Arke of God
 from the *Philistines*, hee is so overjoyed, that forgetting
 himselfe, or rapt beyond himselfe; in zealous gratitude
 to God, wrapt in a *Lynnen Ephod*, as a Child before a Pipe,
 or as a Morrice Dancer (as *Nicholl* thought) hee daunced be-
 fore it, withall his might. But it was not in a vaine, profane,
 promiscuous daunce, as amongst us; such as the worst of the
 (m) heathens used, from whence wee borrow it, and the best
 have (n) reprovèd: but it was before the Lord (as he told that
 ill egg of a worse (o) Crow, that mocking daughter of a perse-
 cuting Father) who had elected him, and rejected *Saul*, and
 all his house. Thus punctuall, thus personall, is *David* in his ser-
 vices, his sacrifices: *David* is neyther so proud, nor so pro-
 phane, as all the Morall men of our times, that cannot, will
 not, serve God themselves; but if at all, by a Deputie: who,
 even at their full Tables (sometimes at their rich and ryotous
Naball-like feastes, as I have seene and observed both in En-
 gland and Ireland,) eyther gracelessly pretermitt Grace, or
 saying (rather then praying) of Grace as they say; using,
 abusing the creatures, without ever sanctifying them more by

Prayer.

(p) Prayer then the Oxe doth his hay, the Horſe his proven-
der, or the Swine his draffe or ackorns: fitting downe and
riſing up, as (q) *Eſau* did, when he ate his deere-bought broth,
for which, his ſold Birth-right was the ſhott, without ever
bleſſing God, like a carnall careleſſe wretch as hee was. Or
if this dutie, for forme and faſhion ſake bee performed, it is
put to a Schoole-boy, a yong Sonne, a little Gyrle, as the
mouth of the Table, to ſpeake to God for them, to intercede
as their deputie: though the parents can be content ſometimes
(to the robbing of *Levie*, and (r) God in *Levie*,) to play the
Parſons part, and to take tythes; yet their Children, forſooth,
muſt play the Vicars, to ſay Grace, and give thankes. Not that
I abſolutely condemne it, as unlawfull, for Children to be by
degrees trayned to this taſke, when, by Catechizing in the
groundes of Religion, they come to exceede Parrats, by un-
derſtanding what they ſay: or that I denie, but that at their
owne repaſts, and meales, they are to be taught to give thankes;
even as to pray, when they riſe and lye downe, as *Abell* from
(s) *Adam*, *Sem* and *Iaphet* from (t) *Noah*, *Iſaac* from (u) *Abra-
ham*, were taught how to ſacrifice; *Timothy* taught from his
Mother and (w) grandmother; as was *Conſtantine* (x) of his
mother *Hellen*: Or I denie not, but that they, at the ſame time,
the ſame Table, may give thanks when their parents or tutors
precede, and begin firſt; then, *I preſequar*, they may well
follow, as the little Cock-boat ſwimes in the ſame ſtreame,
after the great Ship, and the little tantling Bell, that rings
ſometimes after the great Bow-bels, in ſome Church, or Ca-
thedrall. But for the Father to take all the burthen from his
owne ſhoulders, and to lay it on the Childes, (as to take the
Saddle from a ſtrong Stallion, and ſet it on a young Colt;) to
make his Childe his Atturney for him in Gods ſervice, as
though he were aſhamed to doe what *David*, our Saviour
(y) *Chriſt*, the (z) *Apoſtles* did, in their owne perſons: is not
onely a breach of the (a) Commandement, that the greater
ſhall bleſſe the (b) leſſer, as *Melchizedech* did (c) *Abraham*, and
Jacob his (d) Sonne; but ſhewes a dead or a profane heart and
a maine, a vaine contempt of God.

So for another dutie; Family-prayer, ſinging of Pſalmes,
D 2 praying

p *Thi. 1. 15.*q *gen. 25. 34.*r *Mal. 3. 3.*s *gen. 4. 4.*t *gen. 8. 20.*u *gen. 22. 7. 8.*w *2 tim. 1. 5. &*x *verſ. 15.*x *Apud Eusebi-
um in vita Con-
ſtanti.*y *Luke 9. 16.*z *Francis ch. 1.*

ſell 1.

a *dent. 8. 7. 10.*b *hebr. 7. v. 7.*c *gen. 14. 19.*d *gen. 49.*

c 2 Sam. 6. 20.
f Jer. 10. v. 23.

g Zac. 5. v. 1. 2. 3

h He that reads
the Theater of
Gods iudgmēt
in 40. M. Perq.

of the Govern-
mēt of the ton-
gue, in fine. M.

Knows his
abuses of Engl.

M. Foxe in di-
verse passages,
& his abridge-

mēt of the ends
of blasphemous

persecutors, *Mi-*
nerius, Ioh. de Ro-

ma, Eccius, Laron
Homel. Card. Cres.

fol. 380. 382. 383
Lonicer. in his

examples in 3.
præp. The hi-

stories of our
time in 4. p. 319

320. 321. 322.
323. Shall see

gods heavy hād
on blasphemers

i Zach. 12. 10
Rom 8. v. 26.

k Exod. 8. 8. &
c. 6. 2.

l Act. 8. 24.
m Elepbūs, enim

Regē adorant, ge-
nua submitunt,

coronās porrigūt,
test. Plin. l. 8. c. 1

Arist. lib. 9. c. 46.
Albert. l. 8. tract.

5. c. 2. es. Alban.
hist. l. 13. c. 22. Hi autē profani, gemma non stellant

Psal. 74. v. 4. An Ovidean, or Virgilean fñti-
on, or Pythagorean dream, as Master Perkins draws Purgatories pedigree in his Problemes.

praying of God, practised by the (e) Saints, injoynd, (as the observation of some penall Statutes) by the denunciation of a great and greivous (f) curse, an *Anathema*, as terrible as the Thunder or thunder-bolt, which hangs over that house and family where God is not invocated (even as the naked sword of *Dyonisius* did hang over the head of that flattering *Damocles*; yea as the cloud of fire and brimstone over *Sodom* and *Gomorrah*: as sure to fall one time or other, (unlesse prevented by practicall repentance,) as that flying booke of (g) vengeance shall fall, and hath falne, as histories and experience relate, upon the (h) persons and places, where God is blasphemed; even as sure, as the Chamber called *Ierusalem* fell on the head of that Nicromanticall *Sylvester*, and as *Dragons* house hath now twice falne on the heads of Idolatrous *Philistines*. I say, even this dutie; how many eyther wholly, (unholily) pretermitt it, or post it off to their servants, prentices, Journey-men, deputies, attorneys. they must pray for them, the inferior must be the mouth of the superior, the man, must be the tongue of his master, by reading or praying, or (as they call it) saying a few prayers Morning and Evening: directly against that Apostolicall Canon, *Hebr. 7. vers. 7.* thus making an *Historion proteron* of all Religion. Others againe, are so proud or so profane that wanting the spirit of (i) praier, the Heart or Art to pray, they onely desire others to pray for them: some good man, or Preacher (as *Pharaoh* intreats *Moses* and (k) *Aaron*, *Simon Magus* requests (l) *Peter*) to pray, for them: but for themselves, they have joynts (unlike the (m) Elephant) that cannot bow; hearts like Gaddes of Steele. that cannot bend; tongues, and speake not as Idols: the mute or dumbe Divell is in them, (as in some unpreaching Ministers.) they pray not for themselves, they will not, they cannot. Others againe more foolishly and preposterously, trust all to the prayers, dirges, and suffrages of others when they are departed, to sing and bring them out of their European purgatory; indeed, reall hell: as though they hoped a Physitians physicke should revive them after death. These are as preposterous in theyr

Prayers,

prayers, as those that thinke to satisfie for all their usuries and extortions by almes, and elymofinarie workes after their death, by their executors. I would not be mistaken; I know its lawfull to desire the prayers of others; as *Paul* did of all the (n) Churches, as *Ezekiah* did from (o) *Esaiah*, as *Esther* desired the prayers of (p) *Mardocheus*, and the Iewes; *Daniell* of his three (q) Companions, and so *Luther*, *Calvin*, *Grineus*; the Martyrs; *Ridley*, *Latimer*, *Bradley*, intreat the mutuall prayers of their friends in their zealous Letters. I know also its lawfull, laudable for noble men to have their Chaplaines for Preaching, Praying in their families: their *Nathans*, their *Leuites* may be employed. yet so, as high and low, great and small, every *Individuum* that will be saved, must with *David* personally worship God; as the Scriptures injone duties particularly, and (r) personally.

CHAP. III.

David prayseth God publickly.

THirdly, let it not passe our animadversion, that *David* doth not only praise his God religiously, piously, personally, but also publickly before all the Congregation of Israel. He is not ashamed to serve that God before all Israel, that in the sight of Israel & of the Sun, had so served his turnes & needs; saved & preserved him in his exigents & dangers by so many & severall meanes, improving his power, his justice, his peculiar & speciall providence so oft, for *David*s deliverances and his enemies destruction, (or at least distractions) seeing God so marvellously, so miraculously fight for *David*, as oft before, in the dayes of *Moses* and *Deborah*, he fought for Israel, against (a) *Amaleck*, *Mob* and (b) *Iabin*; for *Constantine*, *Theodosius*, *Athanasius*, & *Chrysostome* against the Pagans and (c) *Arrians*: for *England* in the year (d) 88 for *Rochell* (as once for *Ierusalem*, in the dayes of *Ezekiah*) when strictly besieged: for *Grineus*, against the plots of *Faber* (e) *Scapulensis*: for *Luther*, against that roaring *Leo*, that barking (f) *Eccius*, and all the malignant fry of the Romish Synagogue. Now, as *David*s preservations were publique, so, proportionably, were his praises and benedictions: as God honors *David*, so mutually and reciprocally, in the sight and eye of all

n Col. 4. 3.
1. Thes. 5. 25. &
2. Thes. 3. 1.
o 2. King 19. 2.
p E. 4. 10.
q Dan. 3. 17. 18

r Act. 2. 32.
Heb. 7. 12. & 4.
1. Esa. 55. 1. Psal.
2. 10. 11. & 148.
10. 11. 12.

a Exod. 17. 11.
b Iud. 5. 20.
c Passim apud
Centuriatores,
Magd. & Off-
and. epistom.
d Oh fortunate
nimium cui mi-
litas ether, &
conjurati veni-
unt ad classica
venti.
e Apud Mantili
in suis Colloquijs.
f Apud scripto-
res vita Luth-
eri, & apud Stei-
danum.

g *Deut.* 32.
Deut. 33.
h *Iosh.* 24. 1.
i *1. Sam.* 3. 20.
k *1. Sam.* 12.
per totum.
l *Gen.* 41. 41. 42
m *Esse.* 6. 11.
n *Dan.* 2. 47.
48.
o *Nehem.* 13.
per totum.
p *Extra.* 11. 6.
12.
q *Gen.* 32. 9.
r *In vita Con-*
stantini.
s *In vita Theo-*
dosij.
t *In vita Al-*
phonfi.
u *Rom.* 13. 1.
Tis. 3. 1.
w *Prov.* 8. 5.
x *Psal.* 113. 7, 8

Israel, *David* honors God againe: So did *Moses* the servant of the (g) Lord, *Ioshuah* the sonne of *Nun*, advanced to be leaders of (h) Israel; *Samuel*, (i) called to be the Lords chiefe (k) Prophet; *Ioseph*, (l) honoured in the Court of Egypt; *Mordochens*, in the (m) Persian, *Daniel* in the Babylonian (n) Court; *Nehemiah*, preferred to be the (o) Prince, *Ezra* to be the chiefe Scribe (p) in Israel; *Jacob*, advanced from a poore Shepheard, to be a mighty man (q) in meanes; *Othniel*, *Iudab*, *Iephre*, and other religious Iudges in Israel; *Asa*, *Iosab*, *Iehosaphat*, *Ezekiab*, and other religious Kings in Israel: to omit *Constantine*, so praised by (r) *Eusebius*; *Theodosius*, by (s) *Ambrose*; *Alphonfus* of Aragon, by *Panormitan* (t) the Canonist, with all other religious Kings, Kefars, Tetrarches, Monarches, Princes, Peeres, Legifers, Rulers, Governours, recorded and renowned by the unerring pen of the holy Ghost in Scripture, by Civill or Ecclesiasticall Historians in former or latter times. As they have received their Crownes, dignities, diadems, rodds of magistracie, rule and superiority from (u) God, by whom Kings (w) raigne, & the poore are fetcht from the dust, to sit with (x) Princes: so by their speeches, tongues, actions, wholsome lawes established and executed, their planting of religion, their supplanting of Idolatry, and Idolaters, their discountenancing of sinne and sinners, their gracing of the sonnes of grace, the upright in the land (as outward demonstrations of their inward inflamed thankfull affections:) they have beene ever studious to improve, what honour, dignitie, glory, authoritie, they have received from God, even before the whole world to honour, glorifie, dignifie, and extoll that great and glorious God with it againe. This hath beene their marke, ayme, desire and endeavour, to magnifie the grace, to propagate the glory of that God, from whose free mercie, without their demerits, they have received their liyes, their honours, their talents, their places, their graces: A Glasse wherein all Rulers may see their owne faces. In which, as the best may have occasion to rejoyce, if they finde their actions and affections to answer these recited, as face answers face: so manie Athistickall persecuting, Popish, profane, carnall, carelesse, sleepeie, secure Magistrates of the former, and in these present evill times, may, in the conscioussnesse of their guilts, seeing their

their spots, hang down their heads, being ashamed (as the huge (y) Elephant, that's sad when he reflecteth upon the hideous vastnesse of his owne bulke, in the cleere waters,) chiefly such as even publickly fight against (z) God, (as once the Nimrodian (a) Gyants) opposing and persecuting the Gospell and all Gospellers as they call them; by their lawes & edicts suppressing religion and the religious, defacing, mangling, mingling, poysoning, with their owne dreggs and druggs of superstitious traditionarie vanities, toyes, blasphemies (if not quite abolishing) the pure and sincere service and worship of God; so wounding God in his glorie, his Saints, his servants, his Ministers, members, even with his owne weapons, these swords and rods of authoritie, * which he hath put into their hands. In the numbers and ranks of these, were *Ahab* and *Iesabell* that persecuted (b) *Elias*, imprisoned (c) *Michay*, fed and maintained (as too many Popish Princes their whipping Baalites, and fatt Abby-lubbers, since) at their owne tables the Prophets of (d) *Baal*: as also *Ieroboam* the son of *Nebat*, that caused Israel to (e) sinne; *Salomon*, that by permission (if not approbation) so long as he was in his adulterous and Idolatrous slumber, as too uxorious in pleasing his wives, built Temples and Altars, for the Gods of the (f) *Sidonians*, *Ammonites*, and *Moabites*, with other Idolatrous Kings of *Judah* and *Ierusalem*. And such as these (omitting *Nero*, *Commodus*, *Decius*, *Sewerius*, *Traian*, &c. and other bloudie butchers of millions of (g) martyrs, as Pagans that know not God) were *Valeus*, *Constans*, *Constantinus*, and other *Arrian* (h) Emperours, opposing by their swords the Dietie (as *Arrius*, *Aerius*, *Eumenius*, *Nestorius*, *Paulus*, *Samosatenus* and other blasphemous (k) Hereticks; some the Divinitie, some the humanitie, some the will, some the two natures, some the person, some the offices) of our Lord and Saviour Iesus Christ. And not to wade further then our owne times, and times of our forefathers: that French *Hemy* the second, staine by tilting in midst of jollities; with that Apostate of Navarre, who from a seemingly religious Protestant turned (as another *Julian*) by the perswasion of the Duke of Guize, & the Cardinall of Lorraine his brother, a professed (l) Papiſt: that Duke de *Maine*, and the Guizian faction, that bound themselves by a sacramental oath,

y *De magnitudine Elephant. in. Plin lib. 8.*
ca. 1. *Arif lib. 2*
ca. 1. & lib. 3.
cap. 9.
z *Act 5. 39.*
Act 7. 51.
a *Gen. 11. 3.*

* *Fasci magi. Strabo, apud Livium, & Festum.*
b *1 King. 19. 1.*
c *1. Kin. 22. 26.*

d *1. Kin. 18. 19.*
e *1. King. 14. 9.*

f *1. K. 11. 5.*
6, 7, 8.

g See the Acts and Monumets. of the Church epitomized, fol. 3, 4, 5, 6, 7.

h *Hist. tripart. passim & apud Euseb & Socra*
k *De quibus omnibus, apud August. & Euseb. de haref.*

l See the French Chronicles of Hen. 2. Also the Acts of the Church abridged, fol. 385.

neſus.

m Apud Sleidanum.

n President of the Councel of Ayguies.

o Acts of the Church abridged, fol. 203.

p Eſt. 39.

* This Iulius threw Peters sword into Tyber, and tooke Peters sword for the warres.

" This Iulian caused the yong Polonian King to breake his faith with the Turke, by which he perished Knoll. hift. of Turkes. A.D. 9. 6.

q 1 Tim. 1. 13.

r Rev. 17. 6.

f Rev. 14. 8.

to ruinate and roote out the Protestants, whom disgracefully they stiled *Lutherans & Hugenotes*: that Duke d'Alva, who by crueltie and treacherie, foraging as an evening Wolfe, in the low Countries, by his bloody massacres; and *Farnesius*, that vowed to make his horse swim up to the belly, in the blood of the (m) *Lutherans*: that *John Minors*, (n) that so heartily and desiringly executed that (o) decree, writ (like *Draco's* lawes) with blood, which went out from the French King, by the procurement of the Bishop of Aix, and other blood sucking horseleeches, against those of *Cabriers* and *Merindoll* (as the decree of *Afuerus*, against the Jewes in Persia, by the meanes of *Haman* that cursed (p) *Amalekite*) whereupon the poore *Merindolians*, their wives & children, were as poore sheep slaughtered pell mell, hunted into the woods as wilde beasts, torne and devoured by *Mattives*, fired out of some caves (into which they crept) like the firing out of Foxes: with such barbarous butcheries, as have not beene heard of amongst Turkes and Pagans. as also their succeders (exceeders) in blood-thirstinesse, *Gardner*, bloudie *Bonner*, *Weston*, *Story*, *Hopton*, *Morgan*, *Tonstall*, *Seward*, who used, abused, not only *Peters* keyes of strictest discipline, but (as once * *Iulius* a Pope of theirs, and * *Iulian* a Cardinall) even *Peters* pretended (usurped) sword, to limite unlawfully, not for Christ, but against Christ, kicking against the * prick, persecuting and prosecuting him, with fire and fagots in his members so aliciously, as once the Pharisees (not ignorantly, as once (q) *Paul*) for five yeares together, in that *quinquennium Marie*, bloudie raigne of *Queene Mary*; effusing, in that short space, more Protestant blood (as is plaine by computation) then there hath beene for Religion, effused (unlesse for Treason) Popish blood, these threescore yeares, in our *Albion*. I say these, and all such as these (which might infinitely be enumerated) as birds of that black, base, and bloudy feather, Eagles, Crows, Vultures, Harpies, flocking from Rome, to be drunke and drunke againe with the blood of the (r) *Saints*, (as drunke before with the cup of the Whores (s) fornications:) I say, did such as these give any demonstration, that they were ever possessed with *Dauids* heart, *Dauids* spirit, affection, resolution, to advance publicly before men, the glorie of that God who

who had advanced them? By the best retaliation to stirre up Gods glory, who had set up them; to honour God by their graces, who had honoured them by their great and eminent places? Nay verily. If persecuting of Christ in the Church his bodie, be the praising and lauding of Christ their head: if (as did once persecuting (t) *Paul*, their predecessor in blinde bloudie zeale) the causing of the Saints to (u) blaspheme, as much as they could by their exquisite tragical tortures. If this be in the sight of the sunne, & of all Israel with *David* to blesse God, then I shal unweave what I have woven, recant and recall these apostulatorie taxations. And if these things were not plaine and undeniable, they might hold them (as we hold their Popish Bulls, excommunications & execrations) even * *Bruta fulmina*, as meere squibs and paper bullets: yea, they might account these imputations (as I hold their Masses, Trentalls, Dirges, Purgatories, Limboes, but chiefly their satanicall accusations of our doctrine and Doctores, (x) *Luther*, *Melancton* martyr, and other our famous English and Belgick lights) meere toyes, trickes, chimeraes, fictions, and fables.

SECT. II.

Dauids profession, animating and directing professors and profession.

BVt that which I further urge, is this: That *David* publickly and purposely prayseth God. I say, professedly, that I may from *Dauids* practise and president, honour this word and tearme of *Profession*, which is almost *verbum obsoletum*, worne out of request, banished (like zeale and conscience, to whom it professeth friendship and affinitie) well nye out of the country, (as was once *Themistocles*, and some well-deserving Romane Patriots) as it were by ostracisme; or at least entertained and welcommed of most, as water into a ship, or raine in harvest: I am sure strangely and sternely entertained; examined (like some outlandish disguised man) whether it be the kings friend or no. Others whoot at it as at an Owle or an Arabian Monster: others flying from it, (as some roving Orators, from t^heir

E

Theames

t. *Act* 122. 3. &
Gal. 1. 13. 14. &
Act 26. 11.
u. *Act* 26. 11.
* See the book
in *cloare*, cal-
led *Brit. Eum.*
x See their rail-
lings in *Gifford*
Calvin, *Tu. usm.*
in *Kelisons* sur-
vay: in *Fener-*
denius upon
Inde; their hel-
lish slanders in
Coccius *Beiste-*
rus writing the
life of *Luther*:
chiefly thir
calumnies, laid
downe in our
Walters *Tetrast.*
Papism, and
answered in D.
Wrote his way
to the true
Church in *fine*
libri; and by
his apologi-
zing brother
(since his la-
mented death)
al. o. in *fine* *libr.*

a Job 2.13.

b Such as was
Hunnus, Hube-
rus, Eccardus: in
The *Stonemy* in
Fasciculo contro-
versiarum, and
other such hot
spurs, who
more raile upô
and revile the
Calvinists, as
they terme
them, then
they doe the
very Papiſts or
the Turkes.
Psal. 9. per 10.
sum.

c The Com-
mentators ex-
ceedingly ex-
toll that Psal.
both for the
matter, *David*
love to the
word; and
manner, there
being in it as
many parts as
letters in the,
Hebrew Al-
phabet, every
part being an
octonary, con-
sisting of eight
verses, begins
with an He-
brew letter.
*Observatio Lo-
rini Musculi,
Molleri, Strigel-
ij, & Cowperi
scoti.*

Theames and Texts) as though the very plague were in it, or on it; standing aloofe from it, as *Jobs* friends from (a) *Job*, as though it were so distressed and persecuted, they might get much prejudice by their acquaintance with it. Well, what strange conceits and imaginations soever we have of this profecſion; the tearme of a Professor being to every moralist and profaner amongst us distastfull (as was the tearme of a Galilean to Apostate *Julian*; of a Christian or Cruciferian, to the Pagans; of an Orthodoxe, to the Arrians; of a Protestant, held a Lutheran, a Hugenote, a hereticke, to a professed Papiſt; of a disciplinarian Brownist, or Anabaptist, to a conformitant; of a Calvinist, to a ridged (b) Lutheran.) yet nevertheless *David* is a Professor; here in my Text, he professeth and proclaimes by his tongue and act, his words and practise, the service and worship of the true God: he Heralds and trumpets out the praise of *Iehovah*, in the eye and care of all Israel. The like profecſion he makes elsewhere, chiefly in the 116. Psal. v. 16. *Oh Lord, saith he, truly I am thy servant I am thy servant*; with an ingemination, and resolution not to flinch from that he had said, but to stand to it to the verie death: with a gratefull acknowledgement of some honourable favours he had received from the best Matter; *Thou hast loosed my bonds*, freed me as a bird from the snares of these bloudie hunters, which by their plots and stratagems thought and sought to intrap me. Yea what are all the Psalmes, penned and published to be sung by *Asaph* and the chiefe Musicians, before the thousands of Israel in the great Congregation; but loud proclamations to the Church, to the whole world, to present and after times, of that neere and deare necessitude, union and relation betwixt his God and him: he receiving the influence of mercies from God, he returning tribute of prayſes againe unto God? Chiefly in the 119. Psalme, which of all the rest, for matter, manner, method, quantitie, qualitie, is, as the Eagle or Phenix amongst (c) Birds, as the Sunne amongst Starrs, or Lillies amongst Flowers; in e- verie line, verse, stasse, in a wondrous elegancie, and emphaticall exprefſion of himſelfe, he professeth and protesteth his love to the Word, to the Law, to the Precepts, the Iudgements, the Statutes, the Testimonies, the Commandements of his Lord.

which

which as in his judgement, he prizeth, and in his affections he loves above thousands of gold and (d) silver; they being to him (as they ought to be to us) sweeter then the honny and the honny (e) combe: so he resolves to stick & stand to them, (as the Martyrs did in the primitive, and our moderne times) notwithstanding all the might and malignitie of his persecuting (f) enemies. Yea and he will not onely meditate of them (g) privately, for his owne edification and consolation, in the soliloquies of his owne (h) soule, as the chiefe balme and oyle to all his (i) affections: but even before Kings and Princes, and the great Potentates of the earth, he will (what we will not, list not or dare not do before the meanest vulgar & plebeians) speake of them, and not be (k) ashamed. Oh *David* (as bullets of one mettall, cast in the same mould) was possessed with the same spirit as the type, that was in *Christ* his antitype, who witnessed a good profession before (l) *Pontius Pilate*: *Dauids* beames came from that Sunne, his sparkes from that fire, his streames from that fountaine which was in his Saviour. hee was as bold as a Lion, to testifie his love, fealtie, and obedience to the Lion of the Tribe of (q) *Juda*: with (r) *Paul*, (s) *Peter*, (t) *Jude*, (u) *Simeon* he professeth his Master; hee sheweth as it were his liverie, coate, and cognizance, and pinneth the very badge of his profession upon his sleeve, to be viewed of God, men, & Angels. He cares not who view and review him, in case & in corde, in the inward and outward man, turning his very inside outward; which no hypocrite nor formalist can endure. And herein *Dauids* regular practise, blames and shames our irregularities. There needs no other meanes to make a foule woman bluish, that's conceited of her beautie, but to set a faire woman (indeed) besides her: nor to make a selfe-conceited foole keepe silence (as *Roscius* did in *Catoes* companie) but to bring a solid wise man into the presence. I need not redargue our times: *Dauids* profession confutes & confounds our claudications, in which we are so heteroclite and deficient, for matter and manner, in what *David* both professed and practised. as

First, *David* here is not indifferent what Religion he is of; whether he serve the gods of the Ammonites, Moabites, and Philistines, or the true *Iehovah*: whether *Baal*, *Astarte*, *Dagon*,

d Ps. 119. 117.
& 72.

c vers. 103.

f vers. 85.
16. 23.

g vers. 12, 13.

h vers. 14, 24.

i 47. 54.

j vers. 143. 162.
165.

k vers. 46.

l 1. Tim. 6. 13.

q Revel. 5. 5.

r Rom. 1. 1. &

Phil. 1. 1.

s 2. Pet. 1. 1.

t Jude, vers. 1.

u Luke 2. 29.

See my Ser-

mons extant

on this Text,

called *Simeons*

dying Song.

w Iosh. 24. 15.
See M. Bernard
on this text cal-
led Ioshuabs re-
solution prefixt
before his Ca-
techisme.

x *Ena via, veri-
tas, & vita.*

y *Magnitudine
canon secundum
Isolan. li. 3. c. 4.
eandem Solinus.
Isidor. li. 12. c. 2.
Vicent. lib. 20. c.
134. dubitat sa-
men Albert. lib.
26. et assertit Au-
gustinus etiam li. 3.
c. 4.*

z *Theologicæ ap-
plicat Aug. ser. 4.
ad fratres (si sint
Augustini) &
Chrys. hom. 34. in
Matth. tom. 2.*

a *Misericordia
apparet
August. in ps. 66
& in psal. 102.
b *Apna Aelian.
lib. 13. c. 12. Mas
Lepus pregnans
fuit.**

or the true God : whether he prayse the Gods of gold & of silver, as the Pagans did, even shrines, Crucifixes and Images, as our Papiſts doe; or the living God: But hee resolves with (w) *Ioshua*, that *hee and his house*, he and his heart *will serve the Lord*. He knowes there's but one (x) way, one truth, one life, one God, as but one Sunne, one soule in man, and one Phenix in the world.

Secondly, *David* keeps not his Religion to himselfe, in hugger mugger, as a miser keeps his gold from the sight and light of the Sunne : as the great Indian (y) *Antes*, and *Gryphons* are said to keepe some Mines, that none can discover them : as many Key-cold carnalists, or luke-warme neutrall *Laediceans*, and *Machiavillian* pollicitians amongst us, that lurke so close as Serpents under the greene grasse, that none can discover them, whether they be *Ephramites* or *Gileadites*, *Israhelites*, or *Canaanites*, hot or cold, Protestants, Papiſts or neverters; hanging as feathers in the ayre as poyzed in equall scales, fit to be cast with the least sway of the Times up or downe: to be fish or flesh; to cast their old sloughes and Bills, with the (z) *Serpent* and the (a) *Eagle*, to peerenize and pinibletonize, turning their old Coates and notes, their Tones and Tunes with the Times: meere Hermophradites, changing readily their unresolved Religion, as the (b) *Hare* or *Hycna*, change their Sexe: meere vertumnian weather-cockes.

Thirdly, *David* here is not ashamed to prayse God publikly: Hee hangs not downe his head, nor blusheth at the businesse, as many shame-faced (I shame Grace) men of our generation, that are not any whit ashamed of the service of sin & Satan: their Oaths are heard as loud as thunder: they breath or bellow out cursetand execrations in their anger as Dragons spit fire. In their drunknesse they are not ashamed to be scene toying as Apes, or mad as Tygers. spewing as Dogges, or as Crowes that have eate *Nux vomica*; reeling in the streets, as Horses that have the staggers, Calves that have the sturdy, yea perhaps, wallowing as Swine in the channell &c. Yet these men, are ashamed to serve God, ashamed to be heard, or overheard (in which predicament too, are all our Civill, Morall honest men, till Grace come with power

to their hearts) singing a Psalm, or reading a Chapter in their families; but above all to weepe at a Sermon, which the penitent Iewes did so plentifully, so publickly in the dayes of the (c) Iudges of (d) *Exra*, and of (e) *Samuel*.

But fourthly, *David* though he were once mockt before by his *Sawite* (f) wife *Michol* for his profession, yet hee desists not here for that: hee is neyther daunted nor discouraged though then distasted; nay hee was and is more more zealous, according to the nature of true Grace, to rise like the Palmetree, the more (g) supprest; to burne and breake out like the fire, the more preit (h) downe; to spread like the Camomile, the more spurned and trod: as it was with the Apostles and Disciples, the more Pharisaicall beating and threatening they were restrained, the more by the spirit they were constrained to preach (i) Christ. As in the primitive times, the moe that suffered by the *Pagans* and *Arrians*, the moe like spirituall Souldiers, stood in their ranks, and doubled their fyles, as their fellows (k) fell. And though they were mockt and branded with the nicke-names of Cruciferians, in derision of Christ: (for Hell and irreligion had not then hatcht the names of Puritanes and precisians) yet, (though they met not in the nights, as one well (l) notes, to avoyde scandall, and construction) they desisted not eyther for bloudie or unbloudie persecution by tongue, or sword, to meete in their (m) Temples early in the morning, even in *Tertullians* time, and before. Oh where's this zeale, courage profession, in the milksoppes and mole-harted Christians of our Time; who having by the Ministry and the spirit, sometimes some good sparks kindled in them, the least disgracefull word from a Father, a Mother, a brother, a husband, a *Naball*, a neighbour, a *nebulo*, quencheth all againe? As *Snails* they plucke in their heades againe in the least storme of opposition: they looke back againe with *Lots* (o) wife, and returne againe to the flesh-pots of (p) *Egypt*, to open professed profanenesse in the least let and disturbance they have to the heavenly Canaan.

Oh that we could be heated with *Dauids* fires, to profess

c *Iudges*. 2.4.5.

6.7.

d *Exra*. 10. v. 1.

e 1. *Sam*. 7. v. 4.

f 6.7.

g 2. *Sam*. 6.20.

h *Nistur* in pū-

das sic *Anst* 7.

problema. & *Plu-*

tarchus in septi-

mo *Symposiaco*-

rum. & *Aulus*

Gellius mo. 1. as-

ticis lib. 3. c. 6.

h *Quo* waris

premiat eo ma-

gis affuat ignis;

i *Act*. 9. v. 17.

18. 19. 20. 21. sic

vers. 28. 29.

k *Apud* *Euseb.*

& *Centuriatores*

passim, sic *sanctis*

Martyrum simō

Ecclesiē.

l *Lorinus* *Com-*

mentis in cap. 2.

Admon.

m *Preter* *Ter-*

stus, in *apollis*, sub

finem de *Corona*

Militis, *affirmus*

Euseb. lib. 3. cap.

26. *Orosius* lib.

7. cap. 12. *Nice-*

phorus lib. 3. cap.

17. *Cyprian* de

Orat *Dom.* *Cy-*

rilus *Cassidif-*

mus 6. *Imo* *Pli-*

minis *Secundus* lib. 10. *Epist.* 97. ad *Traianum*. • *Luq.* 17. 31. p *Exod.* 16. 3.

q *Simulata sanctitas, duplex iniquitas.*

r *Math. 5. 16.*

s *1. Pet. 3. 16.*

t *1. Pet. 2. 15.*

u *Psal. 116. 10.*

& *Rg. 10. 7. 10.*

w See Doctor

Wakemans sermon

called the

true professor.

x *Row. 8.*

y *2. King. 20. 3.*

4.

z *Nehem. 13.*

a *Marke. 8. 38.*

and practise everie man in his place as *David* did Oh even this outward profession, if in sinceritie (else its Pharisicall and double (q) iniquitie) what glory would it bring to (r) God? what an adamant to draw on the weake? what a reall confutation of the (s) wicked? what a gagg and muzzle to the mouthes of (t) blasphemers? what an argument of the fire of (u) faith and inward Grace, if it would shew it selfe thus in outward heats and smoakes? whereas the want of this heat outwardly, shewes our hearts but dead coales. Yea joyning profession and practise together, leaves and fruites, words and workes (else our estate were no better then *Cains*, *Sauls*, *Herods* *Iudas* his, (w) or *Demas* his) we should inwardly reioice in life here with (x) *Paul*, have more peace in death with (y) *Ezekiab*, and (z) *Nehemiab*, and in judgement (a) *Christ* would not be ashamed of us, no more then we here of him.

CHAP. IIII. SECT. I.

David prayseth God Primarily.

a *Gallus vici-*

lantis Magistratus

typus apud

Rensuer. et Alci-

atum in suis em-

blem ac, etiam

Episcopi: apud

Masilum in die-

bus canicularib.

col. 6. pag. 210.

b *De Gallo hec*

vid. apud Plin. l.

10. c. 21. & apud

Atheni. libr. 23.

Litera. G.

c *Psal. 108. v. 2.*

d *Psal. 12. 5. 6.*

e *Psal 66. 16.*

f *Exod. 18. 8.*

FOvrthly, *David* doth not onely thus Piously, Personally, Publickely blesse God; but Primarily. he begins himselfe to leade this heavenly dance, and by example and his authoritie, (to unite these two in one) "provokingly and procuratorily, he excites and stirres up others; even the whole Congregation to doe the like, to move after his religious motion: he (as a patterne still to all zealous Magistrates, faithfull and fruitfull Ministers) like unto the (a) Cocke, by the clapping of his owne wings, first awakens & stirres up (b) himselfe from sleepe, saying, *Awake Lute* and (c) *Harpe, awake my Heart, awake my Tongue, my Glory: I my selfe will awake right early, &c.* And then by his Crowing, his Heraulding, Trumpetting and proclaiming the mercies of God; he awakens (d) others, as here and in severall Psalmes, *Come ye Children saith he, hearken ye unto (e) me, and I will tell you what God hath done for my Soule: as Moses* could *Iethro* his Father in-law, what God hath done for (f) *Israel* in their eduction out of *Aegypt*, and preservation in the red Sea. Thus ought wee that are publicke persons to

have

have heate in our selves, and to inflame others; to have salt in our (g) selves, and to season others; to have light in our (h) selves, and to lighten others; to bee as Candles on the Tables, as Beacons on a Hill, to illuminate the Countries where wee preach, chiefly the Places, Parishes, Houses in which we live; to shine to (k) others as starres in a darke night, as *Lots* in (l) *Sodom*, as (m) *Daniels* amongst *Babylonians*, as *Iobs* amongst the (n) *Vzzites*, as *Abrahams* amongst the (o) *Hevites*, as *Isaacs* amongst the (p) *Philistines*. We must be as the Northern Pole to the Sea-man, as the Card & Compasse to the Mariner: yea, as the Steare-men in Ships, as Centunels amongst an Armie, to give a me to the rest, and to have an eye over all, and every one of those that depend on our charge; as a father over every Childe old and young; a Captaine over every Souldier, trayned and untrayned; a Schoole-master over everie scholler, apt or unapt; as a good (q) Sheepheard over everie sheepe weake, & strong, Rammes, & Lambes: not willing that anie should perish by the craft of the Foxe, or their owne default, in eating Rot-grasse; yea, we should bee as the loving (r) Hen, who having a naturall storge to everie chick, both fights for it against the Hawke and Kyte, and clockes it, with the whole brood, after her.

Thus *David* stirres up all and every man of the Congregation, from the heads & the elders to the youngest and meanest, to blesse God; as he oft (s) excites in the Psalmes He would have high and low, young-men and maydes, old-men and babes, all and every one to performe this taske; yea, the Creatures animate, inanimate, sensitive, vegetative, celestially, terrestriall, to joyne together with all the servants of the Lord, to praise the Name of the Lord. And sure as the Romaine *Scipios*, the Carthagenian *Haniball*, the Greeke *Meliades*, and of latter times, the Turkish *Bashawes* and other valiant Generals; by their Orations and exquisite speeches of encouragement, (oft viewing and ryding through their Armies themselves, as did that resolute French *Henry* the (t) 4. of famous memorie, *Charles* the (u) 5. *Henry* the 7. of (w) England, with in 4. extant in English. u *Paulus Iovius* & *Thouanns de Carolo Quinzo*. exact historic in folio, pend by our English *Tully* Sir *Frances Bacon*.

other

g *Math.* 5. 13.
h *vers.* 14. *ibid.*
k *vers.* 15.
l *Gen.* 19. 7.
m *Pet.* 2. 7. 17
n *Dau.* 4. 8. 9
o *Job.* 1. 8.
p *Gen.* 13. 6
q *Gen.* 26. 28.

q Bonus magister
stratus pastor
populi, ut olim,
Homerus de A.
gamemnone. frugi
pastor ut Suetonius de Tiberio: pinta autem
de officio Patrii,
preceptorum, magister
stratus, vide apud
Alfredum
part. 2. pag. 711.
721 732. in sua
Theologia naturali.

r De amore gal.
line circa pullos
vide Glossam in
Math. 23 v. 37.
Arist. Palladium
& Berchorii re.
dudlorij, libr. 7
pag. 202.
s *Psal.* 134. 135.
147. 149. 150.
chiefly 148. per
coram.
t See the book
of his warres
w See his.

x *Nehem.* 13. v.
17. 18. 25. 26.
y *Ezra* 8. 17.
Nehem. 8. 4. 5.
z *Judges.* 2. ver.
3. 4. 5.
a *Iosh.* 24. per
totum.
b 2. *Chro.* 20. v.
25.
c 2. *King.* 9. 20.
d *Eph.* 6. 13.
e 1. *Sam.* 17. v.
45.
f *Gen.* 14. v. 14.
19.
g *Exod.* 17. v. 9.
10. 11.
h *ibid.* v. 15. 16.
& *Exod.* 15. per
totum.
i *Judg.* 6. 5. per
totum.
k 1. *Sam.* 11. 15.
cum *Israelitis.*
l 2. *Sam.* 6. 5.
m In *apocryphis*
Holoferne occiso.

other vigilant and valiant worthies) put vigour and courage in their Armies, vivacitie and spirit in the feeblest souldier, and according to the pollicies of warre, by sounds of Trumpets and Shalmes, beating of Drummes, and other Martiall instruments fought to inkindle sparkes of valour, even in those that were as naturall Cowards as that *Clineas*, or *Dame*: as in the *Arcadia*: So a good and godly Superior by his expostulations, as once (x) *Nehemiah*. (y) *Ezra*, and that (z) Angell that was sent from *Gilgall* to the Lewes: 2. by his exhortations, as (a) *Ioshua*, and (b) *Iehosaphat* to the Israelites: 3. by his provocations and excitings, as *David* here, and oft elsewhere, ought to stirre up all and every one of their depending inferiors, to fight the Lords battles, not to yeelde cowardly to sinne and sathan; to march valiantly like (c) *Iehu*: to use dexterously all the parts of that spirituall compleat furniture, prescribed by the (d) Apostle: to goe forth against that triple *Cerberus*, the alluring flesh, deceaving world, deceitefull Devill; daily arm'd, as *David* against (e) *Goliath*, *Abraham* against the five (f) Kings, *Ioshuab* against (g) *Amalek*, with the power of the might of God Almightye. and when wee have got the least victorie, to be unfainedly thankfull as were the Israelites in the dayes of (h) *Moses*. (i) *Deborah*, (k) *Saul*, (l) *David*, (m) *Iudeth*, to the Lord of hosts, the God of battles; testifying this thankfulness in our words, workes, lives and loves, as *David*s Congregation testified theirs in my Text, by blessing God, and by offering Sacrifices and oblations.

SECTIO. II.

*Application of the premisses to Magistrates, Ministers,
and Masters of Families,*

n *Enantes, vel na-*
santes in Cypri,
et in Coryraem
fortissimi praece-
dunt secundum plan-
ti 2. nat. hist. c. 32
Solin. 21. et
Antian. li. 5. c. 56

IN which duties, as we prescribe and perswade them, so wee must preceed in practise: Kings in their Courts, Magistrates in Cities and Corporations, Bishops in their Diocesses, Ministers in their Churches, Cures and charges, Masters, Mistresses and Dames in their houses, and families; must goe before, as the greatest male (n) Deare before the Heard; as the bel-wea-ther

ther before the flocke; as the courageous Captaine before the
Souldiers: giving the first onset. The superior in every place,
in every case which concernes Gods glorie, the spirituall,
corporeall, publicke, politicke or private good of anie; must
say to the Governed, as *Abimelecke* in another (o) sence, As
you see me doe so doe you: and that Apostle of the Gentiles,
Esote imitatores, Be yee followers of me, as I of Christ Wee
in the Church, you in the Common-wealth, and familie, in
every dutie, Moral and Theologicall, must set a good paterne,
write a good copie, draw a faire sample to those that are under
us, even in our owne particulars, for their writing, imitating,
and following: Yea, we must also lend them pennes, plucke
(like the quils of Turkeys and Porcupins,) even out of our
owne wings: we must by our right lines, rule their bookes,
and by our right lives, lead their hands; yea, their hearts: we
must lend them also working filkes, extracted like the silke-
wormes (p) clew, out of the bowels of our practise: we must
excite, exhort them by our word; but chiefly allure or lare
them by our workes: drawe them, though iron-hearted, by
the (q) adamant of our practise, to every dutie commanded
in the word, commended by the practise of the Saints. as
David here by speaking, as an Orator pleades, but by his
example, as an exorator, prevails with the whole Congre-
gation to blesse the Lord. Wee in the Ministerie, as wee are
called lights (as Christ called his (r) Disciples, and as the Jewes
called *Iohn* the (s) Baptist, and the primitive (t) times, *Alba-
nassus*) so wee must by our lives and learning (like those lights
that are hung up in some tradesmens shoppes, which enlighten
those without doores, as well as the journeymen and prentices
within) both have light within our selves, and shine to others.
We must be like those lightes or lanthornes, hung out in some
Havens in a darke night, to give the Mariners ayme, (every

Indice 9. v. 10. 49.

p De hac Rom-
bica vel verum
Indice multa
Alberus lib. 2.
nimul 26. & Vi-
cent. lib 20. cap.
138. prapue
quaerit multis Vin-
cent. v. 67. prae-
ter Basilium in
exent. hanc. 9. ap-
plicat Ambrosius
pae & Theologi-
ce E. emend. 6.
cap. 23.

q De vi & usu
Magnetis mirum
habet apud Plin.
lib. 2. hist. c. 22.
apud Vicent. na-
ti. d. 3. cap. 2. &
apud August. de

Civit. Dei lib. 21. c. 24. &c. ut magnetis: sic magnetis. 1. Math. 5. 14. 1. Lucerna arde-
re. &c. vide apud
Pomannum in Bibliotheca concionum & apud Bosquier. in Marcum, c. 6. v. 10. in his ecclie concionum
in initio de laudibus Iohannis. 1. Orbis terrarum Doctor. oculis Ecclesia. & atlas fidei dictus ab au-
tore August. olim malleus haresicorum, &c. cum alijs.

F

passenger

u *Mundus mar-*
re, Christiani
viatores (ut cur-
sores in cursu)
Ecclesia navicu-
la: de quibus e-
legantur alludis,
Pontan. som. 3.
Bibl. Gord. in po-
still. Dom. 4. post
Epiph. precipue.
Hugo de Sancta
Viti. in postillu,
part. 1. p. 297. &
359. cum alijs.
W Rev. 1.6. vid.
expofitionem loci
apud Auguſt. de
Civib. Dei, lib.
20. cap. 10.
x De ſpirituali-
bus hostijs. 100.
Aris. Id. Auguſt.
paſſim, precipue
Serm. 152. de
Tempore, & in
queſt. 101. et nov.
Teſt. 9. 112. Lego
Bochman. in qu.
Theol. Controv. 1.
queſt. 97. pag.
136. 137. ſunt no-
mines Chriſtian.
Sacerdotes.

u *1. Sam. 30. 17.*
18. 19. 20.
y Gen. 14. 16.
z 2. Sam. 10. 1.
a 2. Sam. 18. 7.
a Earles of

Westmerland and Northumberland, rebelling anno 12. Elizab.

c Conspiracy in Norfolk, anno 12. Eliz. de quibus omnibus, vide apud Hall, Hollinshed, Spred in Chron. & in libro deſcript. Anglorum prelia.

passenger over the (u) Sea of this world,) how to steare from the rockes of sinne, and to come safe to the port of Grace: you in the Magistracie, and you masters (petty Kings to rule, Priests to pray, and to sacrifice prayes, Prophets to instruct in your (w) families; as Divinitie rightly tearmes (x) you.) You, I say, must be like the first moving wheele in a Clocke rightly ordered, after whose motion the rest of the depending wheels move right or wrong, true or false, regularly or irregularly. Which particulars to presse a little further, since wee have brought the point to this perfect on already, ayming at a perfecter peryod; I offer to our considerations only these specials.

- 1 What honour or dishonour we may doe unto God.
- 2 What good or what evill to the soules of the people.
- 3 What credite or discredite we reape with men.
- 4 What peace or terrour we bring to our owne soules.
- 5 What blessings or what judgements from God, upon our selves or seed, as we are rightly tuned with the hand of grace, or untuned by corruption; rightly affected, with Davids heart and spirit, to do as David did; or infected or leavened so with the world and her wayes, that Davids duties are posted off, and sleighted, or pretermitted, as though they nothing concerned us, in these secure and sinfull times.

To give you these as severall pills, or as simples compounded toget her (perhaps, as physically) I would have this seriously pondered: first, That the common people move after our motion, that are the heads; insist in our steps, and write after our copies, whether right or wrong. in which, it stands us in hand to looke to our selves, and to our station, which way we draw or incline; because, as generally we leade millions after us, eyther to victory, as David led his men in the recoverie of * Ziggah, and Abraham his house-trayned-servant-souldiers, in the rescue of (y) Lot: or else (as * Sheba, (z) Absolom. our once Northren (a) Earles (b) Wyat, Drury, (c) Lack Straw, Tyler, and

b Anno 1. Maria, 1an. 25.

other Traytors) we leade the common people as deluded followers, even to their slaughters, as beasts to be butchered. We are like great (d) pillars, or great stones in great columnes: if we fall, we bring downe and ruinate a great number of pibble stones, common stones, coble stones, with all the fillings of lime and mortar. We are as great Cedars of Libanon, or the great Oakes of (e) Bashan: if we be blowne downe, oh how manie low thrubs, what a piteous deale of rubbish and under wood doe we shiver and crush and spoyle all to fitters! Wee are as guides to an armie, thorow desarts and thickets: if wee goe wrong, how manie disperse and scatter: how many fall by thirst and famine, or the jawes of wilde beasts? If *Cato* compared the common people of Rome to (f) sheep, who if once one breake out and leape wrong, all the rest follow (as in the Kentish rebellion, after *Jack Straw* and *Tyler*; in the Southerne, once after (h) *William Longbeard*; in the Scythian, after *Tamberlaine* (i); in the Sarazen, after *Mahomet*, when they once turned theeves and pyrats: as in the bloudie rustick Belgick wars (k) after these phantasticks, *John* of Leyden and *Knapperdolin*) May if one common man have power sometimes over a multitude, to draw together such ryotous routs as wee have read: one Scythian Shepherd so manie shepherds one (l) Impostor by the helpe of one Monke, so many millions; one *Simon Magus* to poyson with his doctrine, *Act* 8. 9. one *Demetrius* to disturbe by his faction, even great and populous cities, *Act* 9. 24. what power then is there in publicke persons to leade virtuously to heaven, or vitiously to hell, so manie soules, as some Popes have done?

Besides, when I consider how much good hath beene done sometime by one private man, or woman; as one *Philip*, *Iob* 1. 45, 46. by one exhortation, wins *Nathanael* to Christs acquaintance: one *Andrew* calls his brother *Peter* to Christ; *Iob* 1. 40, 41. one Samaritan woman brings the whole cite to heare and see Christ, and so to beleieve in Christ, *Iob* 4. 28, 29.

Histories, extât in fol translated out of *Du Verdiers*, *Sanfovino*, and others. I Of the originall and impostures of *Mahomet*, besides *Bodin*, *Polerian*, and *Arab Nob* in confutat *Aless* reade chiefly the preface before the Alkorân, in the Italian edition, with our painefull *Pastorius* in his pilgrimage, lib. 3. c. 3. pag. 199, 120.

d *Allusio Geminiani in sua summa exempl. & similitudinibus*, c. *Zach* 11. 2.

f *Apud Plutar- chum*.

h Who called himselfe the poore reans protector, slain in Bow church in London, *vid. in Chron.*

i See the booke extant in 10, of the life of *Tamberlaine*.

k *Vide apud Calvinum & Bullingeri contra Anabaptist.*

See the booke called *Bellum Rusticorum*: but chiefly of the issues and effects of these Rusticks, reade the second volume of *Simon Mathias de dict. canicular*, tom 3. coll. 2. 308. 467, &c. Also reade the history of *John* of Leiden, in the moderne

one little silly damosell, 2. *Kia*, 5. 3. perswades her Master *Nadman* to seeke *Elisha* the Prophet of Israel, whereby he is healed both of his corporeall and spirituall Leprosie: one Ethiopian Eunuch (if Histories be *(m)* true) preaching and planting the Gospell in Ethiopia: one *Paul*, the Apostle of the *(n)* Gentiles, planting the Gospell amongst the Romanes, the Corinthians, the Thessalonians, the Ephesians, the Philippians, the Macedonians, Achaïans, Galathians, the Collosians, & diverse other *(o)* regions, even from Ierusalem to Illyricum: one *John* founding most of those Asian Churches of Smyrna, Pergamus, Thyatira, &c. (which are now, by their heresies in doctrine, corruption in life, pride, ambition and emulation of their *(p)* Teachers, given up to the bodily and spiritual power of Mahumetisme:) one *Peter* converting & building up so manie thousand Lewes, dispersed in Asia, Pontus, Bithinia, *(q)* Cappadocia, &c. one *Thomas*, planting the Gospell in India: one *Matthew* in Egypt, and in Ethiopia: one *Matthe* in Mentz, and Trevers: one *Ioseph* of Arimathea, or, as *(r)* *Nicephorus* thinks, one *Simon Zelotes* in this our Great Brittain, even before the times of *Lucius* or *Eusebrius*; as others *(s)* elsewhere. One man the meanes of the conversion of whole households, as *Peter* converting the household of *Cornelius*, *Act*. 10. 44. *Paul* the household of the Philippick Taylor, *Act*. 16. 31, 32, 33, &c. of *(t)* *Crispus*, *Stophanus*, and the rest: yea, one man by one Sermon the meanes of the conversion of some thousands, *Act*. 2. 37, 38, &c. Yea when I consider, how much good one mans endeavours hath done in the Church, in suppressing & supplanting Idolatries and Idolaters, heresies and heretickes, either by the authoritie of the sword, as did *Constantine*, *Theodosius*, and other Christian Emperours in their time; or by the power of the word, as *Athanasius* did the Arrians, *Augustine* the *(u)* Manichees and Pelagians: *Epiphanius* the Nestorians, Eutichians, and the rest of that hellish rabble: as *James* the Apostle is said to confute *Philetus* and **Himeneus*: *Iohn*, *Appolonius*, *(x)* *Tyanens* (besides what *Peter* by his Apostolicall authoritie did against *Simon Magnus*, and *Paul* against *Ely-*

in *Brevitatis*
causa, vide au-
thores citatos per
Lorinum Com-
ment. in *Act*.
Apost. c. 8. par.
390. in folio.
in *Gal*. 2. 7.
o 2. *Cor*. 10. 16.
p De huius passion
Ossand, in epitom
Continuacionum
Magdeb.
q 1. *Pet*. 1. 1, 2.

r *Niceph. hist.*
ecclesiast. lib. 2.
cap. 4.

s Of the lives,
deaths, graces
and severall
places, where
the Apostles, E-
vangelists and
Disciples dis-
persed the Go-
spell, reade va-
rious authors,
recited by *A-*
verius, in locu
tit, de Cruce, de
Evangelio, de
persecutione Ec-
clesia, &c. chief-
ly in *Lorinus*, in
his comment
on the *Acts*, ca.

1. pag. 40. 42, 43, 44, 45, 46, 47.

t 1. *Cor*. 1. 14, 16.

u Called *malleus hereticorum*, the ham-
mer of heretickes.

* *Apud Abdiam*, in eius vita.

x *Apud Lorinum*, in *Dorische*, loci

caute.

was the forcerer; recorded by Ecclesiasticall (y) writers.) Yea, when I ponder how one man, even a private man, as that *Waldo* or (z) *Walrus* of Lyons, by reading the Scriptures comming to the knowledge of the truth, catechizing and instructing, not only his owne family, but even his neighbours (as *Chrysostome* counsailes, according to the best use of his tallent: by this means propagated the Gospell through the whole Realme of France. Oh when I seriously thinke, that one man may be the organ and instrument of another, though even a lay man, as *S. James* tells us: Oh, thinke I againe, what good might be planted, what sinne rooted out and supplanted! how much might God be glorified, the Church increased, Sathans synagogue ruined: Were many lay men, but chiefly manie Ecclesiasticall men, learned men, great men, publick men sanctified with this spreading grace, and seasoned with the salt of the Sanctuarie.

SECTIO III.

The blessing or bane of inferiours, the pietie or profanenesse of the superiours.

Moreover, when I consider, how much mischief sometimes one man hath brought to the Church: one (a) *Nestorius*, being the fire-brand of the world: one *Arrius*, so spreading his damnable *Arrianisme*, that in *S. Ieromes* time, the whole world groaned, that she was an (b) *Arrian*: one *Nicholas*, so farre spreading his impure (c) *Nicholaitinisme*: *Eutiches*, his *Eutichisme*: *Manes*, his *Manichisme*: *Mahomet*, his *Mahumetisme*, as in latter times that smoothe & strict *Arminius*, his * *Arminianisme*, &c. When I consider how one *Boniface*, by taking to himselfe that proud title of *Vniuersall Bishop* (as they say, the voyce from heaven (d) affirmed) brought such poyson to the whole world: one *Dominicke*, one *Francis* (superstitious Fryers) so multiply their disorderly Orders, that from their spawnes are proceeded

* *Simon* as a second *leui*, attempting to fly, at the prayer of *S. Peter* fell, and broke his neck, as is testified by *Trenaus*, lib. 1. cap. ac. by *Tertull.* in *Apolog.* c. 13. *Cyrill*, *Cateches.* 6. by *Euseb.* *hist.* lib. 12. cap. 13. yea by *Sueton.* in *Nerone*, cap. 12. by *Lucian* in *Philopseud.* by *Dio*, and other heathens. 2. *De iis* in *Waldensib.* *Aeneas Sylv.* *hist.* *Boh.* ei *Concilium Toletan.* an. dom.

355. a *Fax & Fex Ecclesia.* b *Totus mundus conquisitus est, factum esse Arrianum.* c *Factum eius ut recitatur, exchatur a Clemente Alexand.* *Stromas.* 3. c. 15. ab *Euseb.* lib. 3. c. 23. d *Theodor.* de *Fab Gracor.* c. 4. *Neceph.* l. 3. c. 15. attamen ab

eo multi impuri *Nicolaie*, de quibus, & contra quos *Iren.* lib. 1. cap. 27. *Epiph.* *har.* 15. *Tertull.* de *prescrip.* cap. 46. *Hilar.* can. 25. in *Maish Hieron.* *epist.* 1. et 48. * Condemned by the late Synod at Dort, by our *Aimes*, and the learned French *Moulin*, confuted. d *Hodie venenum effusum est in ecclesia*, vid. *Mormon* de *progressu papasus*.

e Revel. 16. 13.

f See the face
and forme of
these Iesuites
in the Iesuites
Catechisme, &
in *Watsons*
Quodlibets:
made by the
faction of the
opposing
priests.

g *Davus es, non*
edipus apud Co-
micum.

h *Vida prae-*
visionum Pelargi,
in (uo Iesuitismo:
de dominibus &
Collegijs la/mira-
rum in India,
Pern, aliisque
Insulis, Regnis,
Provincijs.

i *Esai. 5. 13. & Isai.*
10. 3. Jer. 5. 7. 5.
et 17. 20. 21. etc.
& 26. 10. 11.

Ezech. 33. &c.
k *King. anad.*

l *Lucianus in*
Dialogis.

m *Or. & Meta-*
morph.

n *De sympathia*
inter Naturam,
& Pol. nam, le-
geturam Episto-
lam Alstadij, Se-
naani Reip. No-
vimb. conscripta,
& praef. am an-
to Theologiam
suam naturalem

so many croaking (e) Frogs, so many swarmes of Grasshoppers and Locusts, as eat up all the greene leaves, the fattest and best things in every land, whereon they come: how from one *Ignatius Layola*, are issued so manie ignified fiery Iesuites, Iebulites, (f) Iudasites, world-disturbing (g) *Davisses*, as they bragge of their numbers and (h) powers; their names, like the Divels in the possessed, being called Legions. I say, pondering these things. I have justly thought, That as some good and gracious men (such as formerly I have specified) being eminent in gifts and graces, have been the organs and instruments of the glorie of God, of the true information of mens judgements, the reformation of their mindes and manners; by their paines, endeavours, authoritie, preaching, ruling, doctrine, discipline, chiefly their life and example, drawing the plebeians and common people, to vertuous and holy living; withdrawing them from vice: so on the contrarie (as it was in Ierusalem, of which the Lord so oft complaines) from the Ru'ers and the (i) Prophets, the corrupt magistracie, the carnall, carelesse and unprofitable ministerie in most places in Christendome, (as armed Greekes out of the Troyan (k) Horse, as did diseases out of (l) *Pandora's* boxe, have proceeded all these vices and enormities, which as Gan-grines and Leprosies spread, and as plague sores infects the whole bodie of the common people. The vices or vanities of the rulers, tending (as the folly of that (m) *Phaeron*,) to the combustion and confusion of the whole universe: vices, like malignant Planets, moving in the Sphcares of superiority, having ever a pestilent and poysoned influence upon these inferiors of the observing apishly imitating Laytie, the commonaltie (as the bodie after the head, the shadow after the bodie) ever moving after their rulers; the bodie (n) politticall as in other things, so in this sympathizing with the bodie naturall. Of which, that wee may still give further demonstration, let us observe, and peruse all histories, reflect upon times past and present, hitorically, experimentally: and we shall see, that in these three States of the Church, Common-wealth, Oeconomie; the governed have beene ever (and still are) cyphers or figures in Gods Arithmetike, scales or blankes in Gods account, well affected to peace and Reli-

gion,

gion; infected with faction, divisions, or Idolatrous superstition: according to the temper, qualifications, and dispositions of their governours; Civill, or Ecclesiasticall; they receiving, as soft waxe, usually their impressions from these, of good or of evill, seasoned sweete or sower, ever as (a) Caskes from their liquor. Yea, it being betwixt the heads of the Church, and the Common-wealth and familie, and those bodies of people that have depended on them, as betwixt the head of a great fish and the bodie of the * fish: for if the fish-head smell well and sweet, the bulke & bodie of the fish smells well too, be it never so great: if the head stinke and be corrupt, the bodie doth so too. The application is obvious to every one, with halfe an eye: demonstration seales it. For first, looke upon the state of Iudea, in the dayes of (p) *Abah*, (q) *Ieroboam* the sonne of *Nebat*, (r) *Manasses*, (s) *Ahaziah*, (t) *Iehoram*, (u) *Iehoaabaz*, (w) *Zachariah*, and other Idolatrous Princes, and you shall see Gods Altars broken downe, the true Prophets banished, or butchered, altars to false gods erected, the worship of the true God defac'd: why so? in *apromptu causa*: their rulers were Idolaters, Baalites; the fishes head stunke. Againe, looke upon the state of the Church in the daies of (x) *Iosh*, (y) *Ezekiah*, (z) *Iosiah*, (a) *Iehosaphat*, (b) *Asa*, and this our *David*; you shall see the Groves of Baal burnt, his altars demolished, his worship and worshippers abolished, his Priests sacrificed, Religion planted, Gods Altars repayed, the Temple purged, the people conformed, Priests and Levites for preaching and teaching instituted, the Paschever solemnely kept and observed: why so? the Magistrates were religious. the Scripture gives this testimonie of them (how ever with many mixtures of infirmities, in which the good God be mercifull to all his Children) they did that which was right in the sight of the Lord. Such force you see hath example, that *Regis ad exemplum* (d), the whole world followes the example of Kings. which held even amongst the verie heathens: for in the times of *Alexander* and of *Iulius Cesar*, (as the Macedonians, so) the Romaines were warriours: in the times of peaceable *Augustus* (as in the dayes of *Salomon*) men were studious of (e) peace, *Ianus* his gates were set open: in the

o *Quosemel est
imbuta recens,
servabit odorem,
testa diu, Horat.*
* *Sic allidans
Geminians in
summa exempl.*
lib. 4. de nat. &
volat. & *Petrus
Berch. rednctory
Moralis lib. 9. c. 1*
p 1. King. 18. v.
21. 30.
q 1. King 14. v.
9. 16.
r 2. Chro. 33. 6
7. 29.
s 1. King. 1. 16.
t 2. King. 3. 1.
u 2. King. 1. v.
1. 21.
w 2. King. 15.
vers. 9. 110.
x 1. 12
x 2. King. 14
vers. 3
y 2. Chro. 30. 31
32. Chapters.
z 1. King. 22.
1. 2.
a 1. King 22. v.
43.
b 1. King. 15
vers. 1
c 2. Chro. 30.
vers. 18. 19
d *Regis ad
exemplum totius
componitur orbis
c Pacem se po-
scimus omnes.*

f Observatio
Gnawaribi in
suis Epistolis fa-
miliaribus, &c
Castanei iurisc.
in suo Catalogo
gloria mundi.
g Ignobile, &
mobile vulgus.
h Quo se que-
ram mutantem
protea nodo.
i Colorem mutat
Polipus piscis, ad
similitudinem
loci: sic Arist. li.
9. de anim. c. 37.
Solin. c. 32. Olaus
lib. 21. c. 21.
k De Cameliis,
huc Plin. hist. li.
28. c. 8. & Arist.
an. li. 2. hist. c. 14.
l De Hyena, huc
Aelian li. 1. c. 26.
m Calling
Christ in deri-
sion a Galilean,
the carpenters
sonne, with the
like vituperati-
ons, apud Theo-
doretum.
n 1. King. 19. v.
10. 11.
o Exod. 8. v. 15.
p Luk. 22. v. 2.
luk. 23. 13. 18. &
c. 24. v. 20.
q Luk. 23. v. 20.
22.
r Acts & mo-
niments of the
Church abr. d.
ged, by M. Ma-
son, folio 103.

the times of *Commodus*, *Heliogabalus*, *Nero*, and other such
luxurious Goates, Rome was as (f) a stewes: in the dayes of
Marcus Aurelius the philosopher, all were studious of Philo-
sophie; as in the Ecclesiasticall histories, in the daies of reli-
gious *Constantine*, the Courte (yea the Campe) was as a Church,
a center of zealous divines: in the dayes of *Julian* that accur-
sed carelesse Apostate, his Courte was full of Apostolicall turn-
coates. So are the common people blowen as (g) weather-
cockes, even as the windes come from their governours; East,
West, North, South, changing (as that (h) *Proteus*, (i) *Poli-
pus*, or (k) *Camelion*, even as the (l) *Hyena* is said to change sex)
according to their rulers coloures, being ever, as our common
peoples proverbe is, and as their practise hath beene, and ever
will be, on that Religion which the King is of: as wee say of
dogges, ever taking the better side. If *David* blesse God, as in
my Text, the people blesse God too. If (m) *Julian* the Apo-
state, *Rishakch* (n) and *Senacharib* blaspheme God, and pre-
ferre the gods of the Gentiles before him; so will the people
blaspheme him too. If *Pharaoh* (o) harden his heart, and dis-
taste *Moses* and *Aaron*, his Courtiers and the Egyptians will
harden their hearts too, as the nether millstone, pursuing af-
ter Israel, till they sinke like a stone in the midde of the Sea.
If the popish Princes persecute those of the reformed Reli-
gion, the Prelates are more malignant, (as the (p) Pharisees
were more spirefull against Christ, then (q) *Pilate* himselve:
and if Princes and Prelates proye dragons, to devour the
poore Saints, the plebeians will be at least serpents to sting.
The Bishop of Aix with the president *Cassine*, the Archbishop
of Arles, with others, had no sooner apprehended a Book-bin-
der, for selling of Bibles, which they vilified and undervalued,
below some lascivious pictures, (which themselves had
bought) but presently the common (r) people crye, (like the
howling of so many wolves, like the barkings of so manie
dogges,) A Hugonote; a hugenote: a Lutheran, a He-
reticke, to the fire with him, to the fire with him; let him fry
a faggot: An invincible Achillean argument, concluding in fe-
rio, which Christ himselve and his Apostles, could never have
answered, had these men had them in their power. Such im-
pressions,

pressions, the ring-leading examples of the superiors worke in the common people, even more monstrous and hideous, then those that are wrought by the force of imagination : of which wee have so many wonders related by (s) *Lodovicus Vives*, (s) *Pasquier*, (u) *Winrich*, the french (w) *Montaigne*, & (x) others both Physitians & Historians. Come frō the generalitie to particulars : looke into our countie Townes and Villages, in that reference and relation betwixt Land-lords and Tenants ; and you shall easily see them drawe both in one yooke, to good or evill, Religion or superstition, pietie or profanesse. We neede no other witnesse of this, but our eyes and eares, in this our Ireland ; in which we that are Protestants, are planted as some handfuls amongst such swarmes of Papists, as Israelites amongst Egyptians, as *Jacobs* seed in the lightsome (y) Goshen of the Gospell, it being popish (z) darkenesse round about us, horrid and fearefull, more then Egyptian, or (a) Cimmerian : See we not our selves in respect of them, like the armie of Israel, in the time of *Abab*, as some little flocks of Kyddes here and there scattered ; they being as those Syrians that filled the (b) countrey ? hath there not beene meanes used, both by Word and Sword, to purge their popish leaven, to bring them (as once the Gentiles) out of the power of (c) darkenesse, to annoynt them with (d) eye-salve, to plucke them as brands out of the (e) fire, to bring them to the knowledge of the (f) truth, but all in vaine ? have wee not lost our oyle and labour ? are they not settled worse then *Moab* in their popish dreggs ? are they not like *Babell* (g) incurable ? doe they not yet (as if they were posselt with deafe Devils) stop their eares with the deafe (h) adder, and will not heare the voyce of the Charmer, charme he never so wisely ? Doe they not fly our Churches & congregations, worse then the serpent flieth the Ash ; or as *Moses* fled from his (i) rod, as though there were some serpentine venom in our doctrine or discipline ? can they be brought into our spiritmall (k) feasts, by any reasona-

1 *Lodov. Vives*, in his 3. booke of the Soules speaking of feare from imagination.
t *Libr. 6. Des Recherches de la France*, cap. 8.
u *In Comment. de monfric* c. 17
w In his first booke of his *Es-sayes* in folio, chapter 21. sic in lib. 3.
x *Vives in Comment. in c. 25. lib. 12. de Civitate Dei*, sic *Ambros. Parr. in predil. Comment. Winrichi*, cap. 17.
y *Gen. 47. 27.*
z *Exod. 10. v. 23.*
a *Cimmer. oppidum in Bosphora secundum Plin. lib. 6. c. 6. c. 11. c. 13. vel insar Baias & Cumas in Italia, secundum festum, & Cicero-rem academ. 8. ubi raro aut nullum Sol splendet, vel secundum Solium c. 21. ibid. Sex me-*

ses perpetua nocte una, die una nocte, totus voluit annus: *Olaus. li. 1. c. 1. Hinc adagium Erasmi minati- a Mela, Plinio, & Lactantio lib. 4. In his Cimmerie tenebrae, sic Pontica tenebrae, at magis formidabiles papisticae. b 1. King. 10. 27. c Abi. 16. 18 d Rev. 3. 18. e Ind v. 23. f 2. Tim. 2. 25 g Sec M. Crasshawes zealous & learned sermon on that Text and subiect. h In psal. i Exod. 4. 3. k Luk. 14. v. 23.*

ble compulsion ? are not their hearts (like clay in Summer) growen harder and harder, even as (l) *Phraobs* ? as their eyes more (m) blind ? their wils more perverse ? their mindes more (n) malignant ? Now from whence growes all this obitinacie ? obduracie ? refractorie perversenesse ? Besides the common plea, which, as a payre of Shipmens nose, or as a nose of waxe, fits them at all assayes, That they must doe, and will doe (for wickednesse is ever (o) wilfull) as their predecessors, fathers, and forefathers have done, (Poperie, like frenzie, madnesse, and some lethargicall sicknesses, running in a bloud, and being like their intaled lands, hereditary.) As though some northern blew-cap borderer, should argue, My father was a taking man, and never died in straw, but went up Hemp-street, & down Gallows gate ; and therefore Ile goe that way too. Or as though some young *Dalilah* should argue, My mother was a good Cathollicall univerfall woman, & did good service in the Stewes, both to the Seculars & Clergie of Rome ; & therfore Ile do so too. Besides I say, this pestilent and peevisih plea ; the chiefe (p) *Remptra*, that holds them from obedience to God and *Cesar*, the chiefe block in their way to Religion, the chiefe filme and scumme which is over the eyes of the multitude (even that *fax fax populi*, the promiscuous common people) is the practise of their superiors, the example of their Landlords : for so they vent and reveale themselves in plaine termes. And so wee see indeed in their practise, that if their Landlords go to the Church, the tenants will go too : even as *Baruch* said to *Deborah*, *If thou wilt go to the Battell, I will go too ; if thou wilt stay I will stay* (q) too, (as *Ruth* said to (r) *Naomi* : as *Ittai* (s) said to *David*.) Surely whithersoever they go, these will go too ; they cleave like burrs to their Landlords : so that bring them to Church that are heads, and the commonaltie follow, as the shadow the bodie : the practise of the great ones (as the needle drawes on the threed, as the aule or bristle drawes on the shoemakers tach) draw on the meane ones ; yea (for ought that I see) our common Irish depend on their Landlords, for their bodies and estates (as on their Priests for their soules) for religion or superstition, heaven or hell, more then on the Word, on *Moses*, the Prophets, the Apostles, more then on *Cesar*, or on God himseife. Eyther of these

l Exod. 10. 10.
m Marsh 13.
n 3, 14. ex Esa. 9.
o Rom. 11. 8.

p Ier. 18. 12.
q Psalm 124.

p Echinois pisces
qui sistens navi-
gio, desinit ; ad-
versus & ventos,
& velas. *Adrian.*
li. 1. cap. 27. *Plin.*
li. 32. c. 1. *Alber.*
lib. 24. anim. ex
Arist. hist. anim.
lib. 2. cap. 14. re-
otat. & *Basil.* in
Exameron, hom. 7.
in *Plat.* *Plin.* in
praetoria urvi
Antonij.
q Iudges 4. 8.
r Ruth. 1. 16.
s 2. Sam. 5. 21.

(1) these, are as (u) *Simon Magus* to the Samaritans, as *Diana* to the Ephesians, *Act* 19.28. as the Penates or household-gods to the Gentiles, even all in all, *Instar omnium*, their Delphick * Oracle, speaking *extripode*, their *Pythagoras*, their *ipse (x) dixit*, their *Domine (dic)* *fac totum*, on whose sleeves they pin their soules, to carry them whither they please; eyther to heaven, as the Angels did (y) *Lazarus*; or to hell, as *Mephistophilus* did their Doctor *Faustus*; or to Purgatory, as they thinke the Paganish *Traian (z)* went. So that, get the Landlord to the Church, as he that pulls but one linke of a chaine drawes all the rest, wee shall draw our (otherwise obstinate) Irish to our Church, as if chained and linked by the cares: but without removeall of their Priests which poyson them, and by mulcts or what else, moving their Landlords to conformitie; all our paines, preachings, perswasions, impositions upon the Comminaltie, is but with the Dolphin and Salmon, to swim against the streame, to wash an (a) *Ethiopian*, to white a *Blackmore*, to take out a *Leopards spots*, & by water to cleane a peece of clay; (as *Gardner* said in his policies, in another (b) case) to strike off the branches and to leave the roots; according to the allusion of *Anacharsis*, to seeke to catch the little flies in the webs of our lawes, and to suffer the great ones to breake through.

SECT. IV.

More speciall application to Masters of families.

L Having them, looke into private families, and we shall see, like Master usually, like man; like father, like sonne; like crow, like egge: yea of (as in *Ahab* and (c) *Iezabell*, *Ananias* and (d) *Saphira*) like husband, like wife; eyther combined in evill, (as *Simeon* and *Levi* (e) in bloud) or, as *Zachary* and *Eli-*

t The Semina-
ric Priests, and
their Lādlords
wholly sway
the bodie of
our Irish Pa-
pists.

u *Magus dicitur*,
non quia scrutator
vātra;

qualis magus
fuit *Apollonia*
Tyaneus, apud
Iustin. q. 24. &
Philastrius. in a-

ius *viis*, quales
& magi perfici,
apud *Philon. lib.*
de legibus. apud
Proclum. lib. de
Magia qualis
magus *maister*
Cardanus (immo

ipse Salomon)
Alcoranus Magus.
cum alijs, sed
Magus Demoni-
acis, ut olim *Ely-*
mas. Act. 13.8.
Lannes and *Lan-*
bres. Exod. 7.11.

Faustus, *Corne-*
lius Agrippa, &
diverse Fryers,
* *De Delphico,*
vel *Dodonei A-*
pollonius oracula,
cum responsimib.
ambiguis *Creso,*

Cambysis, *Agamemnoni*, *Amilcari*, *Epimanonda*, *Eschilo*, *Philippo*, *Dionysio*, cum alijs. vide apud *Valerium*
lib. 1. cap. 8. *Panson. in Arcadico Herodotum. lib. 1.* *Diodorum. lib. 20. lib. 15.* apud *Ciceronem de Fato*,
Suidam & Plutarchum in Alexandro, præcipue apud *Mauium* in diebus canicularibus, part. 2. coll. 2.
pag. 97. 98, 99. &c. x *Autos epl. a.* y *Luke 16. 22.* z Helpt out by the prayers
and suffrages of *Gegory* the great. a *Ierem. 12. 23.* b He meant, La: *Elizabeth* should
rather have bene cut off, as he & *Bonnet* laboured: the meaner people martyred. Foxe Mart.
c 1. King. 19. 1 & 21. 8. d *Act. 5. 1, 2 & 34.* e *Gen. 49. 5.*

zabeth. (f) *Aquila* and (g) *Priscilla*, united in good. Yea generally, such a governour, such a family: if *Abraham* beleve, his whole household, at Gods commandement, are (h) circumcised: if he sacrifice, *Isaac* of a child is acquainted with (i) sacrificing, and is able to discourse of it: if *Adam* sacrifice, *Abel* offers up too, the best of his (k) lambes: if the Jewes spread the high wayes with boughes, in the honour of (l) *Christ*, the children will cry *Hosanna* to the highest: if the father blesse and praise God, and sing Psalmes in the family, as *Precentor* beginning the quire, the rest (yea the least) follow in their holy anthems; even as the Congregation here follow *David* their first mover, who sets the rest on work, as the (m) *Nightingall* by her prick in her brest, first awakens her selfe, and then by her carolling sets a worke the Marle, the Finch, the Linnet, the Larke, and all the quiristers of the woods and fields: Where on the contrarie, where the Governors or Masters, usually make no bones of oathes, no not of the wounds and bloud of *Christ*, which in their madnesse sometimes they teare, as Doggs doe Kydds or Lambes; you shall heare the servants, yea the children, as the croakings of so manie Toads, the hissings of so many Snakes, casting out of their mouthes squibs and firebrands against the Almighty: the young Cocke learning, as the old crow; as the young Nithingales are said to repeate and crowd such tunes alone, as they learne from their males. So that you shall as easily discern by the tongues of children abroad, how their parents are affected at home, to Religion, to the Word, to the Preachers, the Ministerie, yea whether Protestants or Papists; as you shall discern fire in the house, by the smoake of the chimney: For why doe those forty children (deservedly devoured by two Beares) blaspheme the Prophet (n) *Elsha*, with *Come up thou bald pate* (as some profane impes abuse and abuse the Ministers of these dayes,) but that their irreligious parents had given them a preceptorie practicall lecture of imitation? So for servants: *Abraham* hath a servant as faithfull unto him as his owne (o) soules. why so? *Abraham* himselfe is faithfull to God, and traines him, and the rest, in (p) religious (as well as militarie) discipline (q). The Centurion hath his souldiers obedient unto (r) him, its no marvell: for he himselfe is obedient

f Luk. 7. v. 6.
g Act. 18. v. 2.
h Gen. 17. v. 23.
i Gen. 22. 7.

k Gen. 4. 4.

l Job. 12. 13.

m Philomena,
se dicunt & Phi-
las quod est a-
mor, & mens,
desiderius, quasi
desiderius amore
cantandi &c. De
ruinis cantilenis
vide apud Plin.
lib. 10. cap. 29. &
cap. 42. F. beolo-
gica applicat
Bartholomaeus red-
uctus moralis: 12.
7. s. 30. fol. 159.

n 2. King. 2. 23.
34.

o Gen. 24. per
seem.
p Gen. 18. v. 18
q Gen. 14. v. 14
r Mat. 8. 8. 9.

obedient to Christ, even in the obedience of (f) faith. *Cornelius* hath his souldiers fearing (i) God, whom he sends to Ioppa for *Peter*: but the *Encomium* of himselfe is first, That he was a (u) devoute and religious man. So on the contrary: Is *Pharisee* churlish against *Moses* and * *Aaron*? his Courtiers thrust them out of his presence. Is *Absalon* bloudie hearted against (x) *Ammon*? his servants upon the least (y) motion, are bloudie handed. Is that rich churle cruell against *Lazarus*, giving more to his hounds and spannels, then to the poore? we shall see his servants so too: there's more mercie in the medicinable tongues of the (z) Dogges, then in eyther Master or men. Yea lastly, doth *Ioshua* serve the Lord? then all his household will serve the (a) Lord. Doth *Zacheus* beleve? then salvation (because justification and sanctification) comes to his whole (b) house. The convert *Iaylor* baptized? then is his whole house (c) baptized. There's a Church said to be in the house of *Christus*, *Stephanas*, (d) *Philemon*, in respect of religious duties: why so? their masters are religious. whereas in some houses there's no more shew of religion, then in the house of a Turke, a pagan, or a savage Barbarian (unlesse idle and vaine jangling, rybauldrie talke, hellish contentions, Thebane (e) carding and dycing, racketting and bandying of blasphemous oathes, be religion.) Why so? There's no life in the head, no heate in the heart, no zeale, no grace in the Governours: therefore the governed be eyther luke-warme (f) Laodiceans, or key-cold, even altogether godlesse and gracelesse. Not that I denie, but that an *Abraham* may have to his sonne an (g) *Ismael*; an *Isaac* an (h) *Esau*; a *Jacob* an incestuous (i) *Ruben*, a bloudy (k) *Simeon*; a *Noah* (l) *Cham*. nor that I am ignorant that an (m) *Elisha* may have servant a lying *Gehezai*; a (n) *Philemon* a runnagate *Onesimus*; the best Master the worst servant, even Christ himselfe a (o) *Judas*: or that the worst Master may not sometimes be (p) blest in, and by a (q) good servant; as *Laban* in *Jacob*: or that a *Nabal* may have such about him, as are honestly affected to (r) *David*, and to such as feare God. Which instan-

f *vers. 10.*
t *Act. 10.7*
u *vers. 1.2.*

* *Exod. 10.28.*

x *2 Sam. 13.28*

y *vers. 13.29.*

z *Luke 16.21.*

a *Iosh. 24.15.*

b *Luk. 19.9.*

c *Act. 16.37.*

3233.

d *Philem. 7.2.*

e Invented at the siege of Thebes, &c. cōdēd, in their eyther superstitious abuse, as lotts, or covetous abuse, in getting & geyning, both by Cyprian, &c. our Danes, in trauels writ expressly against them: as also by the civil & common law, as appeares in the Digests, lib. 11. tit. 5. lib. 1. &c.

h *Gen. 26.34.*

i *Philem. 8.11.*

Cod. lib. 3. tit. 43. & C. epist. 35. c. 42. 43. f Rev. 3. 15, 16. g Gen. 21. 9, 10.

i *Gen. 35. 22. & 49. 3. k Gen. 34. 29. l Gen. 9. 12. m 2. King. 5. 26. n Philem. 8. 11.*

o *Ioh. 6. 71. p Gen. 29. 10. q Gen. 30. 27. r 1 Sam. 25. 14, 15.*

f Rom 9.15.16.
t Reade my O-
vigin's repen-
tance, extant, in
fins librs.

u Ob quam ve-
lox sit spiritus
sancti gratiam
scriba non egens
tempore, ut pre-
dicant patres.

* 2. Sam. 15. 12.

x Gen. 19. 4.

y Jer. 18. 8.

z 1. 2. & 28. 1.

& 37. 15. & 38.

4.

2 Matth. 27. 1.

39. 41.

Mark 15. 13, 13

a Iudg 9. 4, 5, 6,

16, 17, 18.

b 1. King. 18.

20.

c 1. Reg. 22. 8.

d vers. 24.

e Of the tragi-

call ends of

both these, as

also of Giffrey,

Clarke, Dale,

Coxe, Beard,

Browne, Ban-

ding, Bradway,

Foxford, Pany,

Lung, Homer,

Elerker, Capon,

Sardine, with

many moe per-

secuters. See at

large in Marty-

rol. & in briefe,

in the AGs epi-

domixed, fol.

378, 379.

a 1er. 2. 8. 16.

ces prove thus much only : That God is a free spirit, and gives his grace freely, to whom he will, as he (f) will; neyther tyed to (t) blood, affinitie, consanguinitie, nature : and that the worke of grace can no more be hindred, then the shining of the Sunne, the motion of the heavens, or the flowing of the (u) sea, in those that are his servants; though they may perhaps by the hand and tongue-persecutions of carnall masters (as too many religious servants and prentices in our cities, townes, and corporations experimentally and bleedingly feelee) be too too much oppugned, opposed, discouraged, clouded, and eclipsed. It holding true in the generall, and in most particulars for all this; notwithstanding that in every state and condition (some few rarely excepted) the Governours and those under their charge, eyther in good duties, as *David* here, and his subjects: or in mischief and wickednesse, as did *Abolon* and * *Achito-* *phell* against *David*; the elder and younger (x) *Sodemiters*; against just *Lot*; the Priests and the (y) people against *Jeremie*; the Scribes, Pharisees & *Synedrini* of the Jewes against (z) *Christ*; *Abimelech* and the men of (a) *Sychem*, against the seede of *Gideon*; *Iezabel* (b) and her Idolatrous Prophets, against *Elias*; (c) *Abab* and (d) *Zedekiah* against *Michay*; *Ephraim* and *Ma-* *nasses* against *Iudab*; the Seminaries and the Iesuites against the strictest, and greatest, & sincerest of the Protestants; *Gard-* *ner*, *Bonner*, with their Officers, Officials, and bloudie Bayliffes, Summoners, Sheriffes, and Sargeants (such as Sheriffe *Wod-* *rooffe* (e) and the Bayliffe of *Crowland*) against the slaughte- red Martyrs in the time of *Queene Mary*. w^{ch} many moe *Sympatize*, and *gang together like bold*, in *one time*.

SACTIO. V.

How the godly or ungodly Minister leads many to heaven or to hell by his life and doctrine.

BVt of all the rest, as we have showne in the Magistracie and private Families, this holds most authentique in the Ministry: that, according to the Prophets phrase, *Like Priest, Like* (a) *people*; like Pastors, like parishioners. Seldome shall we see a flocke thrive under a careless Pastor, who feedes & cloathes him-

(b)himselfe with their milke and wooll, leaving them to the Lyon and Wolfe. However I know that God can worke, as by weake meanes, so in & by wicked meanes; feeding *Elias* even by a (c) Crow, as not tyed to any instrument, worthy or unworthy; bringing water even out of (d) Rocks, good out of evill, and causing a prophesying (e) *Balaam*, even whether hee will or no, to blesse a people: yet neverthelesse in all probability, he that is ignorantly blinde and cannot see, a dumb Dogge that cannot (will not) open his mouth (as being full, fatt, and cram'd with Steeple and *tot quot*) a cloude without (f) rain, seldome dropping, a drie nurse without milke, a mute fish, a tonguelesse Embassador, a blinde leader of the (g) blinde, a dark Lanthorne in a darker night: adding to ignorance or idlenesse, a dissolute life; sitting in *Moses* chayre, but neyther preaching nor praesing the doctrine of *Moses*, or of the *Messias*; ayming at the bagge, (i) with *Indas*; seeking silver, not soules; the fleece, not the flock; the place, not the grace of a Minister; (*praesse, non prodesse*) his own (k) preeminence, not the peoples profite; (*otium cum honore*) a lazie life, a large command (which *Luther* taxeth in the Popish Prelates, and more then he, (l) *Ensimus*.) It is as probable (I might say, possible) that such a guide as this, should worke grace in a depending people; thus gracelesse himselfe; as to bring water out of a flint, oyle out of a stone, light out of darkenesse: to excite to praise God, when our owne hearts are as hard as adamants, as congealed as yce, without any spirituall life or motion: to exhort others, as *David* here this people; to blesse God and yet wee in every Alehouse and Taverne, to belch out most horrible blasphemies against God, as some doe; I speake it to their (m) shame: to thunder out woes and *anathema's*, against the drunkennesse of others, (n) by which God is dishonoured, the creatures profaned, Gods Image * defaced; and yet our selves to make the Alehouse, or Taverne, or Tobaccho-shop our studie, the Cardes our bookes, the Indian weed our Inke, the pipe our pen, extracting our Sermons from the fume of the grape, the froth of the tap, the sinoake of the quiffe. This makes us worse, and more monsters, then ever *Africa* bredde, then (o) *Munster*, (p) *Mandevill*, or (q) *Textor* ever writ of: to be even all voices, like

b *Ezech.* 34. 2, 3

c *1. King.* 17. 6.

d *Exod.* 17. 6.

e *Num.* 23. 18.

19. & 24. 1. 2. 3.

f *Iude.* v. 12.

g *Matth.* 15. 14

i *Iohn* 12. 6.

k *Culus sedes prima, vna lma. Greg de pastore. l Passim in Colloquij.*

m *Phil.* 3. 18. 19

n *Esa.* 5. 11, 12.

o 20. 15

See *M. Downe*

against *drunkennes*, in is

four treatises

o In his *Cosmography*.

p *Mandevill* in his travells.

q *Textor in sua Officina*, finished by *Zwinger*, and enlarged.

see *Lycobenes de prodigiis, multa & mirabilia de monstris*.

see *Lycobenes de prodigiis, multa & mirabilia de monstris*.

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see *Lycobenes de prodigiis, multa & mirabilia de monstris*.

see *Lycobenes de prodigiis, multa & mirabilia de monstris*.

† Heptaphon
Echo, apud Plin.
lib. 36. cap. 15.
f. Marsh. 8. 9.

* Job. 2. 2.

† 2. Sam. 20. 13.

* Plus oculatus
est illis, quam au-
ricularum decem.

u Gen. 27. 32.

* Luke 4. 23.

x Apud Virg.
Æneid.

y 2. Sam. 9. 3.

z 1. King. 15.

like (r) Ecchoes, all tongues, *Stentor*-like, to cry and command; no hands, no hearts, to execute ought. And sure when we lay to our people, as the (s) Centurion to his servants, *Do this*, but do nothing our selves: when, like Church-bells or Inn-keepers signes, we direct and call others in, to feast with Christ, as did his Disciples at the marriage feast, & yet hang out our selves, as markes & crosses by the high way: when we direct others how to journey towards *Syon*, and yet stand still, as the Jewes at the corps of (t) *Amasa*, and never march foote forward our selves: when we set true notes to others, yet sing jarring notes our selves: seeming to steere from the rocks of sinne, yet making daily shipwrack our selves: giving caveats and cautions against these sinn-poysons, which we gulp downe our selves. the people, which looke at the lives which we leade, more then at the doctrine which we teach; our lives being to them, * ocular and reall Sermons, our words but verball: thinking we speake but for our pensions (as Lawyers for their fees) but practise according to our hearts perswasions; seeing us to have *Esaus* hands, though they heare us to have *Iacobs* (u) voyce, as though we our selves knew another way to heaven then what we teach them, (like some Vintner, that keeps a better cup of wine for his owne tooth, then that he drawes out to his customers) they are so farre from being moved with our doctrine, which they see crossed and contradicted by our doings, that in their hearts ever (sometimes with their tongues) they bid us *Physicians*, * Cure our selves, and then they will follow our prescripts: otherwise they wil neither be phlebotomized by such Quacksalvers, nor bedyeted by such Empericks. And indeed, to looke more curiously into the point, is it likely that we should draw others unro good, when our selves are so bad? is he probable to be a good steward to another, that never knew how to thrive himselfe? (*nemo dat quod non habet*) can he beare others on his back, as *Eneas* his father (x) *Anchises* out of the Trojan flames, that like *Mephiboshe* b (y) or *Asa*, is lame or (z) gowtie himselfe? can he guide others amongst Cole-pits or Lime-pits, that's blinde himselfe? can he, in whose affections there's death to any good, and in whose life dissolution, kindle in others devotion? can a dead coale kindle greene wood? can any light his

his candle at a stinking candles snuffe, that hath onely (like hell fire) heate without (a) light; stinke to offend, no light to delight? can one drinke pleasingly at a puddle? can one bring that which is cleane, from that which is uncleane? can the poore people gather the (b) figges of nourishing edification, or the pressed grapes of right application, from the thornes and thistles of an unholy and vaine conversation; or not rather the grapes of Sodome, the gall of (c) Gomorrah, such unflavorie rotten (d) figges, as will surter the soule, and such sower grapes as will set the teeth on edge? Therefore, to conclude this point, these premisses considered, let all us, whom God hath fixed in higher orbes, move regularly, that we may have a sweete and gracious influence upon these inferiours, that our perswasions joyued with our practise, may fall, as the first and latter (e) raine, upon the tender hearbes, yea, as the dew of Hermon, upon the fruitfull Vallie. Oh, we know, that masters worke goes best forward, which saith not onely to his servants, Doe yee (for so his trust and credulitie may bee abused) but, Doe wee such and such a businesse; that sets his owne hand to the worke. The wals of Ierusalem are like to bee reedified, and their decayed houses rebuilt, by the remainder of the captivitie, when there is such a superintendent as (f.) *Nehemiah*: and when the Princes, and Peeres, and Elders contribute so largely and * liberally, as here in this Chapter, in *David's* time, the worke is likely to go forward: so when the great Architects, the maine master builders, in the Church, Common-wealth, and familie, set to their hands and hearts, to the building of Gods spirituall Temple, to the setting forward of Gods plough, to the planting of Religion, supplanting of profaness, and superstition; then are wee likely to have many spirituall Temples erected, *Dagon*, and *Baal* dejected; then may wee hope to see, as in the dayes of *David* and *Salomon*, a flourishing Church, and weale-publike; then may wee hope for Ioviall and Saturnall times, a golden age, not an age for gold, *Ha'cyon* dayes; expect a happie harvest of peace, mixt with grace, when we have such seedsmen. When there is such light in the eyes, the whole body is like to be (g) enlightened; yea this triple bodie, Oeconomically, Politicall,

a See *Mastens*
Green woods
tormenting
Tophet, but
chiefly *B. Bilson*
of Christs de-
scension into
Hell, in folio
allegding the
Fathers, and
scholermen co-
cerning hell
fire.

b *Math. 7. 15.*

c *Deut. 32. 32.*

d *Ier. 24. 2.*

e *Deut. 32. 25.*

f *Nehem. 7.*

vers. 1. 2. 3. 4. 5.

* vers. 79. 71.

g *Math. 6. 22.*

call, Ecclesiasticall inlightened, inliv'ned: chiefly, we in the ministerie, when our lights shine before men. This tends to the glorie of the Father (*b*) of lights; this shewes others, the way out of the darkenesse of Poperie, and profanesse: Oh our light of holy life, and learning, like the pillar of fire in the (*i*) wilder nesse, leades many out of the desarts of Zin, of sin, to their celestiaall Canaan; as an adjunct to the light of Grace, taking light from the word of (*k*) light, or that word (*l*) Christ, who is the (*m*) light; as the Moone from the (*n*) Sunne: as the Starre did the Easterne (*o*) *Magi*, wee lead many to Christ. Oh when such a man as *Moses*, and *Aaron* goe (*p*) before, what Israelite will not follow after, and come cheerfully out of the Egyptian bondage of sinne, and the power of the spirituall *Pharaoh* the Devill, to the constant resolved service of the true God, in the wilder nesse of the world? When the generall is a Lion, it will put valour into the Souldiers, though but Harts and Hares. The name of a *Scipio*, or *Cesar*, doth Romanize, and Masculine the most effeminate spirit. Oh, when such an Angell or (*q*) Starre, is fixt in a secl'd Ministerie, of whom the hearts of Gods people can give such testimonie, as Saint *Luke* doth of (*r*) *Barnabas*, *Paul* of (*s*) *Titus* and (*t*) *Timothy*, *Augustine* and *Chrysostome* of (*u*) *Paul*, *Possidonius* of (*w*) *Augustine*, *Basil* of (*x*) *Nazianzen*, *Beza* of (*y*) *Calvin*, *Melancthon* of *Luther*, the Church of Geneva of *Beza*, *Virell*, *Faius*, and *Farrell*, *Zunch* of *Zuinglius*, *Tyger* of *Gualter*, & many Churches and Common-wealths of that zealous *Zanchy*, learned *Peter Martyr*, solid *Bullinger*, acute *Bucer*, with other laureat (*z*) English, Germane and Belgicke lights, shining in illumination of knowledge and sanctification of life: Such a man, such a Phoenix, such a messenger, one of (*a*) a thousand, shall declare unto man his righteousnesse, binde up the broken (*b*) hearted, speake a word in due season to him that is wearie, turne the hearts of the Fathers to the Children, as was said of *Iohn* (*c*) Baptist. Where such a one is, his verie fame, as an oyntment powred (*d*) out, gives a sweete perfume, drawes hearers to him as the Adamant, Iron; as the Cæcian windes the *Fulke*, melifluous *Playfere*, holy *Greenham*, deering *Denn*, painefull *Will*, &c.

h *Math*, 5, 16.
i *Exod*, 40, 38.

k *Verbum* pre-
dicatum.

l *Verbum* in-
carnatum.

John, 1, v. 1.

m *vers*, 4.

n *Haure* lucem
a sole, ut *spongia*
aquam: *Melichini*
in lib 2, 54, 9.

Plin ergo ab
Arist, lib 4, do
gen, anim 1, 10.

alibi Sol diffus.

o *Math*, 3, 10,
11.

p *Exod*, 13, 18,
19.

q *Revel*, 3, 1, &
3, 1.

r *Math*, 11, 24,

t *Tit*, 1, 4.

u 2 *Tim*, 1, 5
v De laudibus
Pauli hom.

w In vita *Augu-*
stini.

x In orat, fune-
bri.

y In vita *Cal-*
vini.

z As that deep
Whitaker, lear-

ned *Reynolds*,
zealous *Per-*

kins, eloquent
Mumfrey, quick

com multis alijs;
a *Iob*, 33, 23. b *Esay*, 61, 3, 1. c *Luke*, 1, 3, 17. d *Cant*, 5, 1, 2.

cloudes:

(f) clouds: yea, as *Orpheus* his Harpe drew (f) Trees, and *Arions* the (g) Dolphin: Yea as the sent, and odour, and beautie of the specious (b) Panther drawes the admiring beasts to admiration, imitation: the majestie of vertue being such, that even the vicious that cannot attaine her, yet admire her, * as the Greekes did *Helen* and gaze on those vertuous ones her favorites, which are in eminent places, as the Owles and Beetles upon the Sunne. There needs no other Cummin-seed, to bring the Lords Doves to the Coates & windowes of Gods house: yea to build in the sanctuary, then Gods voyce uttered by a sanctified organ. Yea whereas a wicked life, (as the sioake, and Rats, and Mice, and stinke drives Bees from their hives,) drives men from our assemblies, and makes them withdrawe, to their owne (i) perdition: On the contrarie, there should neede no other law, nor compulsion, nor Ecclesiasticall discipline, to bring to the meanes, whether Popish or Prodestant, Athistical or Papistical refusants, or recusants; if there were in all our ministerie, which (*hinc illa lachryma*) in manie places there is not, mortification and sanctification. Oh if such a one as *John* the Baptist, which was a burning light, preach even in the desert, in the obscurest corner of a countrie, hee shall not want hearers, even the proud Scribes, the Iustitiarie Pharisees, the furrill Publicanes, (k) & the verie souldiers (thogh verie seldome too zealous) flocke to him, as the Ants to the Barne, and the Bees to flowers. And sure, (at last to conclude) he that in the eminencie of his place, can with *Dauids* heart and spirit, exhort others to blesse the Lord, and himselfe begin this spirituall song; shall have the hearts of a religious people to answer againe, as an echo, as the Congregation here did *David*, They blessed the Lord.

CHAP. V.

*David prayseth God as a Prince: Politically,
and enioyeth others.*

LAstly (as the discharge of my last Bill) *David* as we have heard, doth not onely praise God, Personally, Publikely,
H 2 Primarily,

e *Plin. lib. 2. cap. 43.*
f *Aulus Gellius ex Arist. no. 2. lib. 2. cap. 22.*
g *Synax. arid mirab. li. 1. cap. 10.*
h *Plin. li. 9. cap. 8.*
i *Aelian. lib. 8. cap. 40.*
k *Si videretur mirabiles amores excisaret sui. Cicer. ex Plato. i Heb. ro. 39.*

k *2. Cor. 3. 7. 8. 9.*
Math. 3. 9.

* As he acknow-
ledgeth, *psal. 21*
lumen oculis alij,

See the Har-
mony of Confes-
sions in 310.

1. Sam. 20. 21

2. King. 12. 16

2. Sam. 15. 13

o *De visibili*
Monarchia.

p In his princi-
ples, &c in prom-
ission to *Catholico*
passion.

q In his Libels
& letters to di-
verse discon-
tent spirits.

r In his Dolma
s Chiefly the
opposers of the
oath of alle-
geance.

t *De mortifero*
aspectu Basilisci.
Isid. li. 12. cap. 3.

Asian. li. 2. c. 5.

* See all their
blasphemous
titles, they give
their Pope,

with their seve-
ral authors quo-
ted, by *Pelargus*
in his *Jesuitif-*

murtie. de Pon.

Dur D. Sueliffe

de Pon. Rom. M.

Powel de antich.

Dist. Bell. de

antich. Rom.

Gen. 1. 16. cō-

g the Pope

the Sun, the

emperor to the

soone.

Primarily, Perswasorily : but to expresse my selfe in the most significant phrases I can excogitate ; Politically or Princely. For as he was Gods Lievtenant, and Vice-gerent here on earth, as hee had received his Crowne, his Scepter, his Diademe from * God : So hee knowes it doth belong to his Regall office, and function, to establish, ratifie, confirme, and propagate, what did belong to the service and worship of God. He knew (what we know and acknowledge, as Christians ; and as true Protestants, profess, and protest, with all the reformed (1) Churches in France, Bohemia, Germanie, Saxonie, Scotland, Geneva and the whole Christian world,) that the Kings Majestie is within his Realmes and Dominions, in all causes, aswell Ecclesiasticall as Civill, and over all persons, aswell Ecclesiasticall as Laikes, next & immediately under Christ Iesus, supreme head and governour. There was no contradiction of this point in *David* time, except (m) *Sheba*, (n) *Absolon*, and some such like traytors, as would have made *David* officiperda, devoyde of all rule, and regencie, cyther in things spirituall, or temporall. Nor is there any question made of it in our time, except by (o) *Sanders*, (p) *Stapleton*, (q) Cardinall *Allen*, libelling (r) *Parsons*, the late *Endemon*, (or *Cacodemon*) *Becan*, and other moderne (s) *Iesuites* and Fryers ; who more then in the former Schoole-mens times, beate their braines, in hatching this addle-egge : which produced, hath proved the most dangerous cockatrice or killing (t) *Basilisk*, to the depriving of Kings of their Crownes and lives. namely, that the power and authoritie of Christian Princes is subordinate to the Pope ; in spirituall things absolutely, as to Christs Vicar, his *Legatus a latere*, his Substiture on earth, the head, yea the Husband and Brid-grome of the * Church : and in temporall things too, in ordine quoad (u) *Deum*, as they have relation towards God, (as their great *Goliath* distinguisheth,) And that Kings, Emperours, and Monarches, are to receive their Crownes and Diadems from the Pope, as the Moone her light from the Sunne, as *Innocent* the third verie innocently, or rather nocently, collecteth from a corrupted * Text, (which as his Fryers doe with other Texts, he wrings, as a man doth blood from his nose, or rather playes with, as a Childe

with

with a Rattle; as though they made Gods sacred Bible, but a bable.) So that the managing of these Crownes, the use and exercise of these Swords is limited to the Church, and by the Church, (as the Sea that's kept within her bounds) disposed to the sonnes of their Antichristian Synagogue (which falsely they call their Church: as the Harlot in *Salomons* time pleades for the (x) Childe that's none of hers) who must have their direction in the improvement of their authorities: yea and their corrections too: (as had the French (y) *Henries*, the Germane, (a) *Fredericke*, our English King (b) *Iohn*, with hundreds more) from his Holinesse, their spirituall father: With whose eyes they must see, with whose hands they must act, from whose mouth, as their oracle, they must speake: by whom, if they bee not as schoole-boycs prompted, yea as Hoppes and Vines, in their whole regencies propped, and supported; their Crownes, yea their heads, (as the Turke with his *Bashawes*) must be lopped shorter by the neckes, and they wasted, and transported by *Charons* ferrie-boate to Hell, or Purgatorie, or some such odde place, God knowes whether, to answer their disobedience before *Eacus, Minos, Radamanthus*, or some such odde fellowes. Thus these Papall Princely cyphers, being meerely some thing or nothing, as they are joynd or disioyned to or fro their Deified Pope (the true figure and forme of Antichrist, as he is * proved) they must doe little in temporall things: in spirituall things, nothing, without their light & ayme from *Peters* pretended usurping successor: to whom they are in submission and subjection, as a wife to her husband, as a childe to his Father, as a pupill, to his tutor, as a schoole-boy (foole-boy) yea I say further, as a servant, or prentice to his Master; or which is yet more servile, as a Warde to his Guardian, or a Captive to his Conquerour; without whose *placet*, they must eyther sit still, or rise and fall. Such a yoake of Romish bondage by their owne grosse superstition, with which they are both blinded and bewitched, have Christian Princes layd upon their owne neckes; more intollerable then ever those Egyptian, Moabitishe, Midianitish, Cananitish Caldean, and Babylonian yoakes, which for their sinnes, or trials, the Lord successively layd on the necke of that untamed

x 1. King. 3. 27.
28.

y See Sledan in his chronicles, as also *Charons* Chronicle, finished by Me.

lancibon.
a His neck was trod upon in *S. Marks* Church in Venice, by *Alexander* the sixth.

b He resigned his Crowne to *Pandolph* the

Popes Legate, Anno Dom. 1213. See *Stowe*, and *Speeds* Chronicle.

* By D. Downe B. of London. Deiry: M. Powel, the Germane *Sennius*, in their learned Treatises, de *Antichristo*.

c *Demo.* 32. 15.
 d See the book
 in folio called,
 the *Councell* of
Trent, set out
 by the well de-
 serving paines
 & perils too, of
M. B. 162.
 g *Cardinal* *Cres-*
cence, writing
 letters to the
 Pope, *March 25*
 was affrighted
 by the Devill,
 in forme of a
 blacke Dogge,
St. d. 162.
 23. He died at
Parona. See
G. Marti french
 history transla-
 ted, pag. 197.
 * *Anmus Rex*
hominū, Phari-
que Sacerdos.
Pargil.
 * *Novi se primo-*
geniti Sathanae.
 E *Plin.* li. 10. *hiff.*
 e. 66. *Idor.* 4. 4. *ed*
Adrian. li. 2. 5. 55.
 g *Vs Scayabens*
in pila, ex fimo
fallo, masculinum
gignit. *Adrian.* li.
 9. ca. 16. & *Aug.*
de morib. *Manic.*
 e. 17. & *retract.*
 2. cap. 7.
 h *Gen.* 4. 13.
 i *Math.* 27. 1. 2
 k *Math.* 4. 8. 9.
 l *Pide Moruch,*
de progressu Pa-
pains in feluo.

(c) Heyffer *Iesum*, rebellious Israel, David was wiser then thus; he was not as seduced Israel, as a Dove without a heart: he sends not to Rome for either leave or light, (though leave be light) to manage what belongs, either to his Civill, or Ecclesiasticall jurisdiction, (as the Councell of Trent, that could not proceede in anie of their superstitious, blasphemous conclusions, without posting, and reposting, to fetch the holy Ghost from (d) Rome; as a Bee in a boxe, as the jest was. who came at last, and frighted, in the forme of a black dogge, one of their chiefe (e) agents out of his wits.) Or if David had inquired for a Pope in his dayes, unless he had found out the Pagan * *Pomifex*, or some high Priest amongst the Iewes, hee might as well have sought for a man in the Moone, with a bush of thornes on his backe, or for a Needle (which had beene needlesse) in a bottle of Hay: for we cannot say, as *Polycarpus* said of *Marcion*, that the Pope was the first begotten sonne of the * Devill. nay, as they speake of some Toades or Serpents, that breede in the braynes and (f) marrowes of dead men; hee was hatcht since, by the warmth of that cockatrice the Devill, in the poysoned & corrupted braines of men living, or rather, as it's said of Gnats & Iuleets that breed of bloud, dung & (g) putrifaction; bloud was his first breeding, (as since feeding,) for from the bloud of *Mauritius* the Emperour, unjustly effused by that trecherous *Phocas*, some gnats of a stinging conscience, gnawing and vexing the Traytor, (as once (h) Cain, and most murderers,) he having in this perplexitie reference to *Boniface* the Bishop of Rome, as (i) *Judas* had to the Pharisees, after hee betrayed Christ, as to his spirituall physician: and being superficially baulmed, and his wound skind over by this Quak-salver, he in requitall gave him (what the Devill tempted Christ with, and what hee most gaped after) worldly (k) honours, and glories, even this glorious Title of Univerfall Bishop of the whole world; his Diocesess extending as farre as the Devills. Thus crept he first out of his shell, in which he had beene long inclosed: the mysterie of iniquitie, being long a working, by degrees (l) commencing, and sitting in the Chayre of pestilence But in *David* time, and in the time of the Patriarks, Prophets, Apostles, yea and the first sixe hundred yeates after, (called the Primitive times)

times) as we (m) offer the triall; a man might as soone have seene a mil-stone fly in the ayre, as eyther Pope or point of Poperie, as now it stands (for all their vociferations and false lap-wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Nay *David* here askes not leave, cyther of *Gad*, or *Nathan*, or *Abiathar*, or *Zadok*, though hee were now Gods high Priest; for the institution of this solemnitie, and for the Congregating of Israel, to performe these gratulatorie sacrifices, and oblations in my Text. *David* knew hee was *sui iuris*, free of himselfe, and stood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limites indeed, both the power of Princes and the obedience of subjects (*n*) *active*, though not *passive*, as the learned discusse and determine,) *Nathan* and *Zadok* were to be obedient and subordinate to him, not hee to them; which had beene a grosse confusion, and a *hysteron proteron* in Theologicall rhetoricke. Indeed *David* consults (*o*) with *Nathan* about building the Temple (as *Saul* and (*p*) *Samuel* about sacrificizing): and indeed it's an excellent harmonie, and the most *Lidian* consort, to see a *Moses* & an (*q*) *Aron*, a *Iehosh* and a (*r*) *Iehoiada*, a *David* and a (*s*) *Nathan*, a *Baruck* and a (*t*) *Deborah*, a *Iosias* and a (*u*) *Huldah*, a *Salomon* * and a *Zadok*, an *Ezekiah* and an (*x*) *Esay*, a *Nehemiah* and an (*y*) *Ezra*, an *Ambrose* and a *Theodosius*, the Word and the Sword, Magistracie and Ministrie, the Prince and the Prophet, consult together; as his Majestic at this day, as in the high Court of Parliament, & occasionedly since, with his Lords Spirituall as well as Temporall, about even matters Ecclesiasticall, as Politicall, about building, or repaying, or purging, or perfecting Gods spirituall Tēple, establishing, ratifying, rectifying his true and sincere worship. And if this liberty were not given to Christian Princes, to consult with their Clergie, that are made of their privie Councell; they should be straighter tyed, then the very heathenish Romanists, that usually advised with their *Augurists* and *Flamins*, and the Persians & Chaldeans, that advised with their * *Magi*, and other Pagans with their wise men and Philosophers, both in warre and peace, upon all occasions. But *David* knowes his owne strength, how to stand on his owne bottom in this businesse,

in Bishop Le-
well his chal-
lenge, in his a-
pology for the
Church of En-
gland.

n *August. serm.*
6. de verbis dom.
Epist. 666. &
in Psal. 124.
Basil. reg. 7. ex
Brev. & 114. &
201. & 204. &
in Decreto 119.
ch. 92. 93. 94. 95.
habetur ex pa-
tribus, resistero
ergo illi in Ma-
gistratu man-
dari Daniel, &
responsum, Dan.
3. 19. *Ambrosius*
Theodosius, &
Christianus qui-
dam *Juliano*, apud
Theodor. 1. 3.
cap. 22.

o *Sam.* 7. 2. 3.
p 1 *Sam.* 14. 8.
q *Exod.* 4. 14. &
5. 1.

r 2 *King.* 12. 2.
s 1 *King.* 3. 32.
t *Judg.* 4. 8. &
5. 1.

u 2 *Reg.* 23. 14.
* 1 *Chron.* 29. 22

x *Esa.* 7. 21.
y *Nehem.* 8. 9.

* Apud *Celsium*
Rhodiginum,
Anulum Gellium,
Alexandrum, ab
Alexandro, *Plu-*
sarchum, cum
alys,

business, though *Nathan* had beene (which hee was not) of such a Popish, proud, usurping Jesuited spirit, to have contradicted this gratulatorie festivall (as *Zeekiah* (z) in the dayes of *Misbay*; *Hananni*, *Pashur* (a) and other false Prophets in the dayes of *Jeremy*, crossed these best projects and proceedings which were for the welfare of Israel.) *David* knew, that a lawfull king, as he is called * God, is *sole Deo minor*, onely lesse then God; and that everie soule is to be subject to the higher (b) powers; (and so consequently, Popes, Cardinalls, and all Prelates, if they have soules) and that every Christian Magistrate, as he is *custos utriusque Tabulae*, a keeper of both the tables of the Law: so he must looke that Gods plough goe forward, in duties religious towards God; as *Cesars*, in duties righteous betwixt man and man. And therefore as *Ezekiah* will ordaine and institute a (c) Passeover to the Lord, send and encourage the Priests and Levites to teach the thousands of (d) Israel, as (e) *Iosiah*, and *Nehemiah*, and (f) *Ezra* will cause the book of the Law to be read, expounded and interpreted in the eares of all Israel; and so other religious kings of Iudah and Ierusalem, sitting at the Helme of the Church, as well as of the Commonwealth, steere both aright: So *David* here, besides the managing of manie worthy and memorable morall acts, for the good of Gods flock and heritage, over whom he was superintendent; he also out of his discretion (or rather devotion) institutes this solemnitie in my Text, in which he exhorts and excites the people to holy and religious gratulations; for mercies temporall and spirituall. Oh, as the practise is lawfull and laudable, against all Antichristian contradiction, as our English (g) worthies have convinced it, from Scriptures and all Histories, in Christian Kings that have settled religion, rooted out heresies and hereticks, placed and displaced Bishops and Ministers, put *Zadoks* in the place of *Abiathars*, called, ratified and approved generall (h) and provinciall Councils: so I desire it might have, what it deserves; as the approbation, prayers, and prayes of all Christian subjects, so the zealous imitation of all Christian Princes. that so with *Dauids* heart, doing *Dauids* work, they might receive *Dauids* wages, double blessings; from God, from man; in earth, and in heaven.

a 1. King. 22.

24.

a 1st. 20. 2.

* Psal. 82.

b Rom. 13. 1.

c 2. Chr. 30. 1, 2.

3.

d vers. 22.

e 2. Chr. 23. 1, 2.

f Neh. 8. 4, 5.

g Such as have writ against *Becan*, *Endemon*, and the oppugners of the K. booke, and of the Oath of Allegiance.

h See D. *Sutcliffe de Conciliis, contra Bellar.*

SECOND PART.

Israels gratulation :

CHAP. I.

From Davids spirit.

Thus wee have scene *David* act his part Piously, Publickly, Primarily, Personally, Perswasorily, Politically, and independantly as a Prince (on which I reflect, for memories sake :) now let us see briefly and succinctly, how the Congregation here act their parts ; and that is obsequiously, readily, universally. For as they obey *Davids* motion for the matter, *blessing God* : so for the forme and maner ; they obey willingly, speedily, without demurring, contradicting, procrastinating, even at first motion. & for the extent, universally, *all the Congregation blessed God* (as may be hoped too) cordially and without hypocritic : their practise in all, & every of the points, as tutoring & teaching us what to doe in the like cases ; so redarguing & reproving what we do not. First then, eye & apply the first act : As *David* sets them a good copie, they write after it ; they wade, where he breaks the yce ; they daunce after his pipe : he is as the *primus motor*, the first mover in these visible heavens ; they, as depending planetarie bodies, move after his motion ; they receive spirituall sparkes, from his fires ; they are enlightened, heated by his example. This is well, when the people are truely religious, truely zealous, for the qualification and forme of grace, as is their Prince or their Pastor ; though they should come short, as the people did here in respect of *David*, of their measure of grace : for its something to be in the second and third place in a run race, (*k*) though one cannot attaine the (*l*) first : its something for the widdow to offer her mite, *Luke* 21.2. though she have no more ; for a proselite Jew to bring Goats hayre, or Cammels hayre, (*m*) or Badgers skins, to the building of the Temple, though (as wanting gold, and silver, & purple) he can bring no better : its something to shoot

k As in the Olympic games ;
est aliquid pro-
dix tenuis, si non
desur ultra.

l There was
difference in
the valours of
*Ishobeam, Elea-
zer, Abishai, Ba-
niah*, and other
of *David*'s wor-
thies ; yet all
valiant, . . . *Chr.*
11.10, 12, 15,
22, &c.
m *Exod.* 25.9.

o Luke 2. 24.

p Heb. 5. 12.

q 1. Cor. 15. 41.

r 1. Cor. 12. 4.

s Matth. 8. 26.

t Luke 24. 38.

u Mark 9. 24.

v Math. 15. 27.

w Matth. 8. 10.

x Luke 8. 49.

y Gal. 3. 9.

z Dan. 6. 10.

a Psal. 17. 1. &

51. 1. & 55. 17.

b 1. Sam. 1. 15.

c Psal. 4. 1.

d 5. 1. & 6. 1. &

23. 1. & 38. 1.

e Psal. 119. 62.

f Psal. 5. 3. & 88.

g 13. sic Iudas Ofc.

h 5. 15. & Christi-

aniam, us vsq.

i Plin. Iun. epist.

ad Traianum.

k Esa. 5. 11.

l Ebraia Anna

est vinu deuotio-

nis.

m Job 1. 5.

neere the marke, and to ayme the white, though it be not hit: its accepted, though poore *Ioseph*, poore *Mary*, offer up but a paire of young (o) Pigeons, or turtle-doves, when their pover-tie will not afford Kydds, and Lambes. All are not strong men in Christs family; some are (p) Babes: all are not great Graduates in Christs Colledge; some are Tyroes, and but newly admitted: all have not grace in the like measure; *There is one glory of the (q) Sunne, another of the Moone, and another glory of the Starres: for one Starre differeth from another in glory, as one man from another in grace. There are diversities of gifts, but the same (r) spirit.* All have not one faith alike. there's a weake faith in the oft doubting, (s) oft discussing Disciples. in the Father (t) of the possessed childe. There's a strong faith in *Pe-ter*, walking on the waters; in the Cananitic (u) woman, the Centurion, the woman with the sanguinolent (x) issue: all sonnes & daughters of beleving (y) *Abraham*. There's a won-drous gift and measure of the spirit in (z) *Daniel*, praying three times a day: this our (a) *David*, with that perplexed *Anna*, (b) upon everie occasion effusing and pouring out his soule in prayer (c) abundant; also redundant in the praises of (d) God: his heart ever meditating of good matters, his tongue the pen of a readie (e) writer: his inward (f) fires breaking out, in out-ward flames; not contenting nor conteyning himselfe, but e-ven at midnight he must rise. what to do? not to light and smoake a Tobacco-pipe (as some that are besotted and bewit-ched with the weed) but to praise the name of the (g) Lord: Yea early in the morning he will rise, (h) preventing the mor-ning watch. what's the businesse? not to follow drunkenesse, * till he be inflamed; but as spiritually drunke with the wine of (i) devotion, as was said of *Anna*, to call upon God, to prayse him for his mercies, to offer sacrifices, as (k) *Iob* did, for him and his. All come not thus farre, all have not *Dauids* measure: yet its well, if we come thus farre as this people here. He that hath a heart to pray, a heart to blesse God; let him blesse God even for giving him such a heart, *non cuius contigit, &c.* Its a mer-cie above all mercies, to have such a heart; a blessing above gold and pearles. the earth and all her treasures, pleasures, doth not equalize it: as it is the greatest plague and spirituall judge-ment,

ment, to have a (l) *Pharaohs* heart, a (m) *Nabels* heart, a hardned, a sluggish, a fensuall, a sottish (n) heart, chiefly a grudging, a murmuring, a blasphemous heart, as the carnall Israelites had. If thou hast rather heart then Art, how to expresse thy praises, be not altogether discouraged: a sparke of fire is fire, and a sparke of grace is (o) grace. but fuellize this sparke; grow in this and other graces, in the use of the meanes. For as a dead coale that burnes not, is no fire; as a dead trunk that sprouts nor growes not, hath in it no lively sap: so grace that growes not, that moves not more then a dead child in the womb, is no grace, more then a painted fire is true fire. its meerly imaginay, eutopian & conceited, the verie *Idea* of the braine, ungrounded in the heart. Therefore strive for perfection; get thy heart, soule and spirit in tune, to praise thy God. Oh there's no greater argument of the sinceritie of any grace, then that it is of a growing nature: as the childe, that growes in the womb, from an *Embrio* to perfection; as the corne, that growes from the seed to a blade, from the blade to the eare, from earing to a ripening harvest. It must not stand still, like *Ishua's* (p) Sunne; nor go back, as in *Abax* (q) Dyall: but forward, as in the firmament. Everie Christians motto, must be that, which was *Charles* the fift's: *Vltimus*. still forward. And for this cause, imitate (as Sempsters) the best patternne, write after the perfectest copie. He that will have a pleasing object for his eye, had better view the Sunne then any Starre: he that will Poetize, will rather imitate *Virgil* or *Quid*, then *Bavins* or * *Menius*: he that would be a good Rhetorician, will imitate *Tully*, (r) *Demosthenes*, or *Orosius*, rather then an obsolete & barbarous * Fryer. Oh as we imitate the best in Nature, in Art, let us be as wise for grace. Now (excepting Christ himselfe) I know not a better patternne of imitation, of weere men, then *David*: therefore as *Thesius* is said to be restlesse in spirit, in his emulation of (r) *Hercules*; *Achilles*, in imitation of *Thesius*; *Alexander*, in imitation of *Achilles*; *Cæsar*, in imitation of *Alexander*. And as *Themistocles* is said to take no rest, after that hee had heard of the Trophies of *Miltiades*: so I wish that wee, in consideration of that excellent spirit of zealous devotion, gratulation, sanctified affections in *David*; might be spurred up to pray (as (s) *Elisha* once

l Exod 3. 19.
m 1. Sam. 15.
37.
n Esa. 6. 10.
Matth. 13. 14.

o See M. Per-
kins his graine
of Mustardseed
his Dialogues;
M. Greenham
his consolatory
letters. M. Ho-
ward his strong
help, chap. 19.
20, 21. M. Dow-
nam his Chri-
stian warfare,
& questions
Bachman (ent).
1. 9. 55, 56. pag.
131, 132, 133.
p Ioseph. 10. 12 13
q 2. King. 19.
11.

* Qui Bavium
non amat, odio
sua.

r Vid. Infitia
Quintil.

* Such as Do-
nos, Bartlet, di-
scipulus de tem-
pore or such
whose Latin
as barbarous
their matter
oft fabulous.

r Apud Cassa-
nenum in cathe-
gloria mundi.
f 2. King. 2. 9.

for the spirit of *Elias*) that it might be doubled, or at least singled upon us: that with this Congregation (*David* preceding us) we might in some good measure, some sanctified manner, blesse God, as *David* did; since not one of us in a multitude, but for one mercy or other, we have occasion in particular (besides generalls) as *David* had. Oh that we would not suffer our eyes to sleepe, nor our eye-lids to (t) slumber, neither the Temple of our head to take any rest; till we found our hearts the Temple-house and habitation of that spirit, which would cause us to doe as *David* did.

1. Psal. 132. 3. 4.
46.

Exposition.

u De generatio-
ne Christi allig-
ge apud Plin. li.
36. cap. 22. Vin-
centium lib. 5. 44.
To. Arist. li. Me-
mor & viginti bi-
libus.

* Dan. 2. 32. 33.
* 2 Sam. 12. 7.
8. 13. vng.

But alas, my doubts and jealousies be, that we have frozen and congealed hearts, turned as hard as crysell, by a (u) continuall freeze; that, as *Nebuchadnezzers* Image, though we have many excellent heads of * gold, both in the Magistracie and Ministry, abounding in this and other graces: yet the feet of our Commonaltie be of meere clay, hardned rather for breaking, then dissolved as waxe, melting as did once *Dauids* mollified heart, by the Sunne of * mercies.

SECTIO. II.

Israels obedience, in duties Morall, Theologicall.

Math. 8. 9.

Gen. 1. v. 11.

As amongst
the Disciples
Mt. 23. 45. 46.
and primitive
Christians, in
that measure
and manner vide
and Lortum in
viii. fol. 142.
13. &c.

A Gaine see the obedience of this people, how flexible, how docible; *David* no sooner exhortes them to prayse and blesse God, but all the Congregation blessed God: *David* prevails with one word, with one motion. This people (a patterne of all good subjects, in obedience to the Magistracie; of all good Auditors, in their obedience to the Ministerie) are to him as the Centurions servants in the Gospell: Hee bids them do this, & they doe (x) it: yea I may say, without exception I hope, or construction; they are to him as the creatures unto God, in their first production, dixit & factum (y) est. Such quarters *Dauids* people keepe with his prescript, that his will (nay his word) is their worke: there is you see, as it were an Identitie of will, betwixt this best Prince, and these good people, as in perfect friendship, *MUNITA COR, SUBA ANIMA*: (z) one

brard

heart, one mind, or (as should bee in all Christians) unitie, and amitie. They did walke by the same rule, minding the same, thing, as Saint Paul prescribes his Philippians, *Philip. 3.* verl. 16. No sooner is the counsell out of *David's* mouth, but consent in an instant, *in puncto temporis*, even in a trice, is in the peoples hearts. Their mindes concur with his motion; even as *Napha*, it suddenly takes fire, at sight of fire. Oh the love, the loyalty, the obsequious obedience of this people! worthy of living admiration, loyall imitation, of all good subjects. Much is writ of that subjection, which the Turkish Begler-begges, *Bashawes*, and (a) *Timorites*, yea even his *Mutes* and *Asaphi*, or Plebeians, yeelde to their Ottoman tyrant: as, that at his command, they will leape into waters, (as some of *Zerxes* nobles, are said to * doe, when the fishers boate in which he fled, was over ballanced) to save their Kings life; they will kill themselves, as an acceptable sacrifice to *Mahomet*, fill up pooles and ditches, at the siege of some Citie, for his better scaling the wals. Which hefts, as it's pride in him to injoyne, so it's superstitious follie, in them to obay: against the light of grace and nature, any man to bee *felo de se*, a selfe murderer. So, as wondrous strict rules of subjection, are prescribed by that *Frances*, and *Dominicke*, and (b) *Benedict* to their novelists, and young Fryers of their Orders, to be performed to their superiors: so hee that reades *Cassianus* his (c) collations, and other of their recollections, shall see these Juniors performe such subjection to their Seniors in some strict taskes, injoynd, as for my part, (d) *sape risum, saepeque bilem movere*, I have sometimes laugh't at, sometimes pitied these deluded ignorants. But *quis requisivit?* who ever required such things, either in the active commanding Fryer, or in the passive observant Foole, excepting blinding and bewitching superstition? But in true, and religious, and rectified obedience, who doe we reade more forward, and prompt then this people? (e) *Aaron* indeed, as after (f) *Gideon*, calls for the peoples Jewels and eare-rings; and they as readily part with them, as the *Aegyptians* did depart with (g) theirs: but to what ende and purpose? To make a Calfe, to erect an Idoll to worship: As what will not an Idolatrous people part with, as is scene at this day, amongst our

a Of all these Turkish Officers with their subjection, see the Turkish historie, *passim*, & Purchas his pilgrimage, lib. 3. cap. 9 pag. 244 248. in principio * Apud Brunium, in de obedientia.

b De regulis Francisci, Dominici, Benedicti, & aliorum, vide apud Hospinianum, de origine Monachatus. c In Collat. Cassiani, multa & mira habentur exempla passim, imo vix credenda de subiectione Juniorum, erga superiores. d Sape risum, saepeque bilem vestri movere sumulus. Horat.

e Exod. 33. 3.

f Judges 8. 24.

g Exod. 11. 2. 3.

h Of the force
of superstition,
evē above true
Religion, in
Jewes, Turkes,
pagans, papists.
See hundred ex-
amples in *Gerli-
cius* his Theo-
logicall axioms
circum medium lib.
in 4to.

i *Jude*, 17. 3. 4. 5.

k Wee see to
our grief al this
verified in our
Gentry, and
superstitious
Irish Laytie.

l *Exa.* 7. 14.

* *1. Chro.* 29. 7.
7. 3. 9

* *De iſſo Mau-
ſoleo Marlinus*
lib. 6. cap. 18.

o *De ſtrutura*
*Pyramidum. Me-
la. lib. 1. cap. 5.*

Plin. lib. 36. c. 12.

Strabo lib. 16. Sic

de Coloſſo Solis.

Strabo lib. 11. li-

der. lib. 14. cap. 6.

p *Mira de iſſis*

Muribus, Oroſius

lib. 2. c. 6. Q. Curt.

lib. 5. Euſt. de præ-

par. Evang. lib. 9.

cap. 4.

* *De ſepla Dia-*

na, præter Strab.

lib. 14. Plin. lib.

36. c. 14. Aug. de

Civita. Dei, lib. 21. cap. 4.

m Of the excellencie of *Salomons* Temple, vide *Ruffin. apud Euſeb. lib.*

11. cap. 23. Chryſoſtom. 86. Senen

Bibl. lib. 6. Maiſolum par. 1. Coli. 24. pag. 736. præcipue Mogdonetum

in Monte Calvarie, cap. 4. pag. 2.

common (b) papists, for such a purpose; not their gold, nor their silver, is deare to them: it flies as freely as from *Michakes* mother, though it be eleven hundred (i) shekels, to the making of a graven Image, a Shrine, a Crosse, a Crucifixe. The Priests neede but aske and have, if it be the bloud out of their veines, much more their silver out of their purses; which, to the impoverishing of themselves, to the wronging of their tattered (k) backes, I am sure the wringing of their bellies, the wrangling of their hunger bitten babes; they part withall as willingly, to the maintenance of Idolatrie, and superstition, as these Jewes here in my Text, (as also in the dayes of *Moses*, and (l) *Nehemiah*) contributed freely to the service of the true God in true Religion. So wee have reade, and seene (besides the dammaging and indangering of their soules and blouds, the everlasting blotting, and branding of their houses, and names) how prodigall, how profuse, even to a marvell, some traytors have beene of their goods, their lands, their moneys, their meanes (as might be particularized in *Winter*, *Peerey*, *Digby*, and our late digging powder *Pioners*, besides all others) for the effecting of their sanguinolent and bloudie plots: when the same parties perhaps are tenacious enough, and as hard to be drawen and hewen as rockes, to any good duties. But *Dauids* Peeres, and people here are as propense, and readie, upon *Dauids* first motion, to part with thousands, and ten thousands of their tallents of gold and silver, lead, and brasse, to the best imployment; the edification of a * Temple, more famous, for worke, then the *Arthemessials* * *Manſolum*, the Sunnes Coloſſe, the *Egyptians* * *Pyramides*, *Babylons* p walls, *Dianas* * Temple, or the best buldings that ever (m) were: but more famous for the end, as it was to bee a habitation for the mightie God of Jacob. Yea they part not onely with their gold, but with their goods, with a thousand Rams, a thousand Lambs, a thousand Bullockes; yea they are obsequious in a greater nature then ail this. For alas the power and life of Religion, consists not in the abdication of those outward things, in profes-

sion of voluntarie povertie, no, nor in abstinence and fasting from the creatures, nor in afflicting and whipping the bodie, as the Papists make it: for then wee should have formed the verie pith and life of Religion in *Digenes*, *Thales*, *Aleisus*, *Cleanthes*, *Fabritius*, the Indian *Braymans*, and *Gymnosophists*, who in austeritie and strictnesse of life, in abdication of these externalls (to omitt the whipping * *Baalites*) did live as strictly, as any Papist of them all, as any Monasterian; yea, perhaps as any Hermite whom histories (u) dignifie, for their wondrous abstinence and continencie. But the power is in the inward life of faith, of the life of grace; the life of the spirit, moving, stirring, animating the very inwards of the soule, to blesse and magnifie the Lord in the inward man: rejoycing in the Lord, and expressing these hidden flames, by hearts breaking out, in sudden extasis raptures, Eucharisticall thanksgivings, Hymnes, Songs, Psalmes, as *David* in the Psalmes: as hee and his people here, & as *Augustine*, *Bernard*, *Anselme*, in their meditations, and soule-soliloquies. This is that pith, that marrow, that luster, that life of Religion, that power of godlinesse,* which a naturall man, a Civill, a Morall honest man, an Hypocrite, a Pharisee, a meere out-side Christian, a Ceremonious observant Papist: never attained to by many degrees; never knew it, never felt, never found it in his owne soule. It's a riddle harder then *Sampsons*, a myserie, an *Enigma*, which they know not, because they plow not with the best heyffer, the spirit; It's a marke they never hitt, a Note above *Ela* this, which never anie sung, but the Lords true *Nabaniels*. And this sacrifice of true praise, *Dauids* Princes & people, offer up to the Lord joyntly and mutually, with *David*: which argues they were possessed with the same spirit, which workes the verie same effects in severall subjects, Gods severall servants, how ever diversified and differenced in respect of age sexe, state, or condition of life: yea how ever, separated in respect of times, or place: as the same Sunne hath the same power, heate, light, influence, (how ever differing in degrees, in severall Climates,) on the scorched *Negro*, the tawnie *Muscovite*, the remote *Indian*, the *Russian*, *Persian*, *Turke*, *Christian*, *Barbarian*, and who ever it reflexeth upon.

* 1.King. 18. 23

n Of the strictnesse, & austeritie of S. *Anthonys*, *Paulus*, *Simplex*, *Pambo*, *Macarius*, and other Hermits, reade in *Zozom. lib. 4. c. 23. in Socrates lib. 4. hist. c. 23. in Cassian. l. 2. Gaffrius. c. 26. c. 4. chiefly Hospinian de origi. Monachatu.*

* See this particular largely & soundly discussed, & convicted, by M. *Bolton* his discourse of true happinesse, on *Psalm. 1.* and M. *Dike* of the deceitfullnesse of mans heart, & M. *Negus*, his *Posthumus* booke of mans active obedience.

SECTIO III.

Obedience to God and Cesar, in God and for God;
injoyed every Christian.

THat which concerne our selves, as grapes pressed for our
physicall drinke, by application, is this: That we should
sympathize with *Dauids* people: as we that are the heads and
eyes, must be studious by governing and teaching; to go in and
out before you wisely and worthily, carrying our selves as *Da-
vid* (o) did, as being on a publick stage: God, men, and Angels
being our spectators: our eclipses and slips being too soone di-
scerned, and too fatally presaging evils to our selves and others,
like the eclipses of the materiall Sunne. As * we, I say, for many
reasons premised, must doe famously and worthily in (p) *E-
phratah*, where we are planted, and our candlesticks placed: so
you, that are the Commonaltie, the Laity & bodie of the peo-
ple, must be obsequious to whatever you are legally and war-
rantly prescribed, and perswaded by us: first, you must, like
this people, be flexible and tractable to what you are moved in
religious duties of pietie to God: such as 1. hearing the word;
2. receiving the sacraments; 3. sanctification of the * Sabbath,
your and yours; 4. frequent and fervent prayer, in your owne
hearts, in your owne houses, such as (g) *Ioshuah*, (r) *David*, and
other religious families used: 5. humiliation for sinne, such as is
prescribed by (f) *Isaiah*, (t) *Zachary* (u) *Jonas*, * *Peter*. & was pra-
ctised by (x) *David*, (y) *Nehemiah*, the (z) *Ninevites*, (a) *Ester*,
Mordochens, (b) *Ezekiah*: 6. catechizing your children, as *David*
and *Bethshebab* did (c) *Salomon*; *Eunice* and *Lou*, (d) *Timothy*;
Abraham his (e) *Isaac*; *Hellen* her (f) *Constantine*: 7. praising
of God, in the observation of solemne Feasts, and thankfull
commemorations of mercies received, and judgements preven-
ted; as for the coronation of our soveraigne Lord the King, the
safe reduction of our Prince, his Majesties preservation from
the *Gowries* conspiracie, from the powder Treason; as the
Iewes solemnized their *Purim* upon the like (g) occasion: 8. or it
be the observation of publicke or private Fasts, as the King of
Ninc.

o 1. Sam. 18. 30.

* vide apud Ly-
cossem de pro-
digij.

p Ruth 4. 11.

* See D Bound
of the sabboth.
M. Dod on the
fourth Com-
mandement.

q Iosh. 24. 15.

x 2. Sam. 6. 20.

f Isai. 2. 12. 17.

t Zach. 12. 12.

u Apud Johan.
cap. 3. 7. 8.

* 1. Pet. 5. 6.

x Psal. 6. 6.

z Sam. 16. 12.

y Neh. 1. 4.

z Isai. 3. 10.

a Esah. 4. 16.

b 2. Chr. 32. 25.

c Prov. 4. 5.

d 2. Tim. 1. 5. &
3. 16.

e Gen. 18. 19. &
21. 7.

f Euseb. in vi-
d Constantini.

g Esah. 9. 26.

Ireland's Iubilee, or joyes To Pagan.

Ninevie enjoyed his Ninevites, *Iov. 3.* Secondly, you must be morigerous and obsequious, to duties of charitie, enjoyed you to your brethren: such as giving to the needie, as did (*h*) *Iob*, (*i*) *Dorcus*, (*k*) *Zachens*; forgiving your enemies, as did *Stephen* the (*l*) *protomartyr*. and Christ himsefe, their (*m*) persecuters; *David*, reviling (*n*) *hemel*. Thirdly, being hospitable to poore strangers; such as here in abundance come over, fat and full, like (*o*) *Naomi*, but go back againe *marah*, poore and bitter, lanck and leane, as purse-purged: Oh relieve such as (*p*) *Abraham* and (*q*) *Lor*, the pilgrim Angels in the formes of men; as the good old man of Gabes-gilead (*r*) lodged the distressed Levite, as *Gaius* the Host (*s*) of the persecuted Saints. Oh you that are as *Ioseph* here, well planted, doe not forget your English brethren, (*t*) whom necessitie drives hither to seeke for corne and coine, thinking here be golden grapes, but deceived, as Christ by the promising leaves of the barren (*u*) figge-tree. Fourthly, feed the hungry: let the backes and bellies of the poore blesse * you; let *Lazarus* have the (*x*) crummes in your feasts, still remember the afflictions of * *Ioseph*. Fifthly, be engaged for those that are approved honest, though poore; that have willing hearts to pay all creditors, though weake hands: support them, as *Aron* and *Hur* did wearied *Moses*. *Salomon* condemnes not all * suretiship, but onely gives caveats, that a man ensnare not himsefe for carnall & carelesse companions: charitie both beginning at home, and standing with providence and discretion; otherwise, circumstances swaying. Its an act of charitie and Christianitie, to undertake for some; as *Paul* did for (*y*) *Onesimus*, as *Reuben* for his brother (*z*) *Benjamin*, as the good Samaritan for the wounded (*a*) Pilgrim. Sixthly, comfort the sad hearted; as *Boaz* did (*b*) *Ruth*, as the Iews did mournfull *Martha* (*c*) and *Mary*; as Christ himsefe comforted the weeping widdow of *Nain*, the disconsolate daughters of *Ierusalem* (*e*), and his owne dejected (*f*) Disciples: chiefly, if their mourning be for sinne, poure oyle into their wounds, binde up the broken (*g*) hearted, speake a word to the wearie in due season, declare unto them their (*h*) righteousnesse, revive them out of their dead swoune, by application of that true *aqua vita*, the waters of life, the promises of grace, made to the (*i*) thirstie.

K

Its

h *Iob* 29. 13, 19

i *Acts* 9. 36.

k *Luke* 19. 8.

l *Acts* 7. 60.

m *Luke* 23. 14.

n 2. *Sam.* 16. 11.

o *Ruth* 1. 20.

p *Gen.* 18. 1, 2.

q *Gen.* 19. 1, 2, 3

r *Iudg.* 19. 20,

21.

s *Epist.* *Iohan.* ad

Gaium, v. 5.

t *Amis* 6.

Gen. 43.

u *Mat* 21. 19.

* *Iob* 19. 11, 13.

x *Luke* 16. 11.

* *Amis* 6. 6.

b *Exod.* 17. 12.

* *Prov.* 6. 2.

See the Ser-

mon extant on

this Text, cal-

led a caveat for

suerties.

y *Philim.* v. 18.

z *Gen.* 42. 37.

a *Luke* 10. 35.

b *Ruth* 2. 13.

c *Iohn* 11. 31.

e *Luke* 23. 18.

f *Iob.* 16. 20, 21.

g *Esay* 61. 1.

h *Iob* 33. 23.

i *Esay* 55. 1.

Matth. 3. 6.

k *Iob*. 21. 15, 16
 l *Luke* 7. 50.
 m *2. Cor.* 2. 6, 7.
 n *Act* 19. 17.
 o *Act* 2. 37, 38.
 p *Act* 16. 30, 31
 q *1. Tim.* 2. 2.
 r *Rom* 15. 0.
Coloss 4. 3.
 1. *Thess.* 5. 25.
 2. *Tb.* 3. 1.
 f *Luke* 1. 13.
 t *Gen.* 25. 21.
 u *Gen.* 17. 18.
 & 18. 13.
 * *2. Sam.* 12. 16.
 x *Gen* 24.
 a *Act* 7. 60.
 b *Luke* 23. 3.
 c *1. Sam.* 12. 19.
 d *Exod.* 8. so for
 rebelling Israel,
Numb. 16. 22.
 for Miriam,
Numb. 12. 13.
 e *1. Iob* 5. 16.
 f See D. Dani-
 fels Sermon of
 the sin against
 the holy Ghost.
 * *Mark* 3. 28.
 a *Matth.* 5. 44.
Luke 6. 28.
Rom. 12. 14.
 1. *Pet.* 3. 9.
 g *Gen.* 20. 17.
Num. 16. 22. &
 21. 8.
 1. *Reg.* 13. 6.
Psal. 109. 4.
Ier. 11. 13, 19.
 1. *Cor.* 4. 12. Ex-
 ample *Mosis*, Da-
 vid, *Ieremia*,
Pauli, &c.
 h *Heb.* 3. 15.
 i *Matth.* 11. 29.

Its more mercie, as the object is more excellent, to comfort a sicke soule; as Christ did sorrowing (k) *Peter*, weeping (l) *Mary Magdalen*, *Paul* the penitent (m) *Corinthian*, *Ananias* humbled (n) *Paul*, *Peter* the heart-pricked (o) *Iewes*, *Paul* and *Silas* the affrighted and afflicted (p) *Taylor*: then to helpe and heale a sicke bodie. Seventhly, pray for all men; 1. chiefly for Kings and (q) *Rulers*, as the *Iewes* did for the *Princes of Chaldea*, in their captivisie, *Ier.* 20. the primitive Christians for the Emperours: 2. for Ministers and Preachers, as the Churches of *Colossia*, *Thessalonica*, *Rome*, *Corinth*, & (r) others, did for *Paul*: 3. for thy wife & children, as *Zachary* for his (s) *Elizabeth*; b, *Isaac* for his (t) *Rebecca*, *Abraham* for his (u) *Ismael*, *David* for his sick * childe. 4. for thy household & servants, as the *Ceterion* for his, *Matth* 8. 5. and *Abraham* for his (x) *Steward*: for thy enemies and persecutors, as *Stephen* for those that stoned (a) him, Christ for those that crucified (b) him, *Samuel* for those that rejected (c) him, *Moses* for (d) *Pharaoh* that opposed and hated him. lastly, for all men, even *Iewes*, *Turkes*, and *Pagans*, except for those that sinne unto (e) death, as did *Iudas*, (f) *Julian*, and the wilfull malicious * *Pharisees*; yea for our enemies, as is commanded, and hath beene (g) practised. Lastly, you must submit your selves, even to performe* these dueties morall and politicall, that are prescribed you: Masters to servants, servants to masters: Husbands to wives, wives to husbands; Parents to children, children to parents; Magistrates to subjects, subjects to magistrates, paying scott and lott, taxes and subsidies, homage and honour, tribute to whom tribute belongeth. All which, because they are very manie, and numerous in their particulars, I referre you to such as have generally intreated of them: onely in all these speciall and specificall duties, I enioine your submissive obedience this day. As *Dauids* people yeelded themselves to one, so doe you to one and every one of them: To day if you will heare the Lords voyce, harden not your hearts, as in the (h) provocation. Be not clay, lest you be crused asunder; but melting waxe, taking the seale and impression of grace: draw like silver threds in the furnace: bow your neckes to God: take on you the yoke of (i) Christ that is easie, and his burden which is light; which wee, as his mouth and messengers, impose

impose upon you. If you consent and obey, you that are here planted shall eate the good things of the (k) land: but if you refuse & rebell, you shall be devoured by the sword, or famine, or other plagues; for the mouth of the Lord hath spoken it. you shall be spewed out and disgorged, as the * Cananites, and wiped as a man wipeth a dish, turning it top-sit-urvie, upside downe. I set life and death before you, this day: chuse life: (l) chuse whether you will be Oakes, stubbornly resisting God and his ordinances in the Magistracie and Ministrie, as did the (m) Iewes; or Reedes, bowing, bending, flexible, docible, obedient to whatever the Lord in and by us, shall enioyne you: as this people were here unto *David*. Knowing that the despising and resisting of us, is the despising, yea despiting of God (n) himselve: as the contempt of *Ezekiahs* (o) Posts, and of *Dauids* Embassadors, were (p) revenged as the contempt of these two Kings.

k *Exod* 1. 19.
* *Iudg* 1. 6. 2.
1 *Dent* 30. 19.
m *Ier* 3. 15.
13. 12.
1. *Sam* 8. 19.
n *Leue* 10. 16.
1. *Revel* 4. 8.
o 2. *Chr* 30. 12.
p 1. *Sam* 10. 6.

SECT. I V.

Obedience Civill, Ecclesiasticall, Theologicall, the life and soule of Religion.

OH let us know, that as disobedience is as the sinne of witchcraft, yea plaine treason and rebellion against the (q) Lord: so obedience is the very life, and genius, and soule of Religion. 1. If a weeping eye did speake a man religious, then (r) *Esaie*, Israel, at her worst, had teares at (s) command: like the (t) Crocodile or (u) Hyena, even when bloodshed and fratricide was hatched in the heart of the one, and flat rebellion purposed in the heart, practised by the hand of the other. 2. If a hearing eare did speake and proclaime a religious man, we have *Herod* hearing * *Iohn*, yet beheaded *Iohn*; hearing him as a Saint, living still in his lust as a beast, butchering the Baptist as a Divell: we have the Scribes & the Pharisees *Iohns* auditors, yet a generation of (x) Vipers. 3. If a confessing tongue did alwayes demonstrate a religious heart, we have *Cain* bellowing out his (y) murder, *Iudas* roaring out his own treason, (z) in the languishing anguish of their soules; *Saul* himselve, with much ado, bleating out, *I have* (a) *sinned*, yet the first

q 1. *Sam* 15. 23.
r *Heb* 12. 16.
s *Dent* 1. 43. 44.
t *Vincennius ex*
Physiolog, nat.
hist. li. 17. c. 606.
u *De Asina*,
Hyena, lacry-
mantis, lege *A-*
rist. lib. Sic 3.
Vincennius. lib. 19.
c. 61. *Atlian* l. 6.
a. 13.
* *Mark* 6. 20.
28.
x *Matth* 3. 9.
y *Gen* 3. 13.
z *Matth* 27. 3.
a 1. *Sam* 15. 23.
24.

b 1. Job. 3. 13.

c Gen. 4. 13.

d Job. 17. 12. &
6. 70.e 1. Sam. 15. 26;
28.

f 1. Sam. 16. 14.

g De salute Sa-
lomonis l. gatur.Soso maior, pref.
in Cassic. & Lo-vinus in Eccl. c. 1.
allegantes Patres& argumenta
procurrentia.h Præcipue
Bellarm. consut.à Zanchio de
preservationeSanctorum, &
nostri Willst.in sine Synopsi
Papismi.

* 2. Sam. 7. 19.

i Luke 18. 10.

k The speech
of Northamptonextant in print,
against thepowder tray-
tors.* Wicked men
in the Scrip-
tures are oftcompared to
beasts. Psal. 57. 4

& 58. 4. Esa. 1. 4

Matth. 7. 6. Luke
13. 32. Tim. 2. 12.

1. Matth. 6. 7.

* Dan. 5. 1, 2, 3,

branded for a (b) Reprobate, (c) Runnagate : the second, for the
sonne of (d) perdition : the third, for a man ejected, rejected of
(e) God, vexed by (f) Sathan ; in all probability, as certainly
damned as *Salomon* was (g) saved : though some Sceptiques
question both the one and the (h) other, as if they would finde
a knot in a * *Bul-rush*. 4. If praying did alwayes prognosticate
piety, we have the Pharisee : (i) prayers, preying upon the poor;
under pretext of Fasting and prayer, devouring widdowes
houses : we have the worst of the Jewes, like evening Wolves,
in their extremities howling upon their bedds ; yea the prou-
dest Pharisee that ever shewed to the Lord all the Pedlars pack
of the trumpery of his owne Iustitiarie workes, we have him in
the Temple, as busie as a Bee, praying, or prating at the least :
Yea that Papist that will eate his breaden god, upou a bargaine
of (k) blood, even when he goes (by a plot as deepe as Hell) to
blow up the Parliament house as high as heaven, will pray over
and over his Rosarie, roule out a hundred *Aves* and *Pater no-*
sters, sollicite every hee and shee sancted friend, that he hath in
the court of heaven, to prosper his bloudie project ; yea this
meritorious act mult be committed (and commended too) to
the prayers of their Church. So a profane man, whose mouth
runnes over (as the scumme of a seething pot) with the froth of
all lewd and vitious speeches ; banding and darting moe dam-
nable oathes and blasphemies, in the very face of God, in one
houre, then there be pores in his spongie tongue, or teeth in his
jawes, or joynts in his hand : this blatrant beatt (for God holds
him no * better) will have sometimes such a fit and good mood
come on him, that he will dribble, or rather (l) babble, out a
prayer or two ; nay you shall have the swinish drunkard, in
midst of as much profanation as * *Baltazar*, ordinarily yeast out
such a prayer, *God forgive me my sinnes*, &c. As usually is this in
his mouth (but when it is countercrossed with an oath) as the
cough or the flegme, in the mouth of some consumed old man.

5. Yea generally, if the outward profession of religion, to knit
up all in one word ; did speake and prophesie a man to be tru-
ly religious, wee should have moe wayes to heaven, then to a-
nie town or citie in Christendom : for the Belgick Dany, Gor-
gean Anabaptist, Brownist, Familist, Arminian ; as in for-

mer ages, the Arrian, Aërian, Monotholite, Nestorian, Eutichians, with all the rest of the hereticall rabble, protest themselves (as our Papiſts now) the onely true Catholickes: they had manie as blindly zealous in their kindes, as *Paul* for his (m) Pharaifisme. Nay, to keepe within the bounded mount, the limits of the Scriptures: Have we not the worst of sinners, professing like Saints? *Cain* (n) sacrificing, *Balaam* (o) prophesying, the *Harlot* (p) vowing, *Iudas* (q) preaching, *Simon Magus* (r) baptized, *Demas* a companion to (s) *Paul* himselfe, yea *Ananias* and (t) *Saphira* as forward in outward formalities, as any of the rest: yea wee have the carnall Israelite, loading Gods Altars with sacrifices, wearying him with his Sheepe, and Calves, & Bullockes, his (u) Sabaoths, & his new Moones. All which, with the rest of the formall sacrifices of the (w) wicked, God protests, his soule hates, loathes, and abhorrs, as hee doth the offering up of Swines bloud, or the cutting off a doggs (x) necke. the howlings and bellowings of profane spirits, being to him no more, then the hisings of so manie Snakes, the croaking of so manie Frogges: all their sacrifices, with their persons, being execrable, and abominable to the Lord, yea stinking as Carrion in his nostrils. Why 'so? because they wanted the true salt of the Sanctuarie, the life and soule of all, which should vivificate and animate these their observances, and oblations: & that's in one word, Obedience, as God himselfe reveales (y) himselfe. Therefore I say to thee, to conclude this point; As the Israelites here in my Text, even before they offered their burnt offerings, and drinke offerings, their Oyle and their Wine, their Rammes, and their Lambes, they first offer, as the best Visier & prologue of acceptance, their obeysance externall: yea better, their obedience internall, to God, and the King: So doe thou; otherwise, as *Peter* said to *Simon* (z) *Magus*, though baptized, *Thou and thy money perish together*: I say to thee, though a professor, if a profaner, in sinnes committed (in such duties omitted) as formerly prescribed, Thou and thy praying, thy blessing, thy hearing, thy Sacramentall receiving, (deceiving,) and all thy professing, confessing, profaning, disioyned from the obedience of the Law, legall from the obedience of faith, Evangelicall: perish together. A protestant

m *Mat.* 23.
n *Gen.* 4.
o *Numb.* 23. 7.
p *Prov.* 7. 14.
q *Luk.* 9. 1. 2.
r *Mat.* 23. 13.
s *2. Tim.* 4. 10.
t *Mat.* 5. 1. 2. 3.
u *Ezek.* 1. 11.
v *Psal.* 50. 8. 9.
w *1st.* 6. 20. 21.

x *Ezek.* 66. 3.

y *1. Sam.* 15. 22
Psal. 50. 23.
Ezek. 58. 3. 4.
5. 6.

z *Mat.* 23. 10.

a See M. *Masons* abridgement of the acts and Monuments, pag. 203.
Gen. 42. 20.

stant was once in Popish crueltie, unjustly burnt with a Bible about his (a) necke: but thou maist in Gods justice justly burne in hell with Bible in thy mouth, and profanesse in thy heart & life. Therefore as *Ioseph* said of bringing * *Benjamin*; I, of sincere obedience; Bring it, or else, never stand before the Lord anie more in his holy Temple, unholy, unhappie man that thou art.

I cannot pretermitt another observance, without bringing by application, some of their Hônie into our owne Hive: These people are not onely obedient to the iussions, and summons of their Prince: but as the grace of this Grace, as a pearle in gold, their obedience is speedie; as quicke as thought, as lightning. *Dauids* word, is the watch-word; they are in a readinesse: his command gives fire, they discharge presently a whole volly of blessings. Which promptnesse of theris, justly blames, and shames the refractorie obstinacie of manie Christians in all degrees and professions: for manie inferiours, wives to their husbands, Children to their Parents, servants to their Masters, subjects to their Governours; as they give their Superiors an absolute negative by their words or practise, that they will not doe such and such duties injoynd, morall, matrimoniall, natural, Theologicall, but rather crosse and contradict, as *Ziphorah* did the circumcision of her (b) Sonne: So when at last, though long first, they are perswaded, it is with such a haling, and pulling, and drawing, as the Beare to the stake, the Bull to the ring, the Ass to his burthen. What they doe, is haled and extorted from them, as almes from an *Vfurer*, *prece*. & * *precario*. they are either as Haukes, lured to it by faire words, and promises; as the * *Elephants*, to draw great burthens, by the praises or flatteries of their keepers; like Wind-mills, grinding nothing, nor once wheeling about, without the winde of applavses: or wonne by gifts, (as Children to their Bookes, by Nuts and Apples) or whipt and beat to it, as trewantly boyes to their schooles, or lazie prentices to their workes. How ever; what they doe in anie prescribed dutie, goes against the haire *invita Minerva*, as the proverbe is, against Gods forbid. Hence it is, that we see manie wives as stubborn against their husbands as Oaks, in stead of drawing in the same yoake, (as when an Israelite,

b Exod. 4. 25.

* *Nihil carborum emisor, quam quod precibus.*

* *Gaudendo scilicet, onera gravissima portant, dum super arma, & bella vicili, & cap. 23. Eufinus oxem hom. 9. Aliborius lib. 22.*

and

and a Cananite(chiefly)match together)like two Sparrowes
I have seen tied at the two ends of a packe-threed ; the one
drawes one way to the Church, the other, to a Masse; he one to
a Sermon, the other to a play; their wils mixing together, as
oyle and water: or if *Lots* wife, *post varios casus*, atier much
parlee and pleading the case, bee at last haled out of *Sodom*, to
a saving (c) *Zoar*, yet it's neither with heart, nor good will:
shee lookes backe againe with an aspect, to what shee doth re-
spect: (d) her heart hath no heart to travell with her bodie:
she hath a months minde to her Masse againe: (e) *Canis ad vomitu-
tum, &c.* So for children: How many do we see perverse & stub-
borne against their Parents, not to be bowed more then cold
Iron or Steele, as hard waxe, unyeelding to anie good impressi-
on, uncapable of counsell, either from father or friend; swim-
ming without (f) a Corke, disposing of themselves how, when,
and where they please, be their Parents willing or nilling; wal-
king and jetting up and downe, as Iacke-gentleman, or as Ma-
sterless hounds, meeere *Individuum vagans*, without any calling,
wandring (g) Planets, spending and mispending their monyes
and (h) meanes as the Gospels prodigall, without anie hie,
* here, or there: having so manie homes (as a hedge-hogge hath
nests, or a Foxe, starting holes,) that they have no true home,
no honie Hive I-yea which is worst of all, some of them so
wedded to their (i) will, that they will wed where they will,
be their Parents pleased or displeased: like that profane (k) *E-
sau*, that will marrie with daughters of *Heth*, though to the
griefe of old *Isaac*, the heart-breake of *Rebecca*. So for servants:
How manie be there which stirre like posts at their Masters
bidding (nay at their Masters beating!) How manie hasten
about their businesse, as the Oxe to his yoake, as swift as
snailles; with as good wils as captives to their Turkish gallies,
or fellons to the gallowes! like *Miphibosheth* his servant, (more
laine in his love and obedience, then his master was on his legs)
staves so long in fetching his Masters Mule, till the tyde was
past, the opportunitie lost of meeting *David*, to his no small
prejudice, by the scycophantizing of (l) *Ziba*. Most servants
being so carelesse, negligent, sluggish, and secure now a dayes,
that what they doe in their Masters occasions, is commonly
undone,

c *Genes. 19. 20.*

d *Gen. 19. 24.*
aspexit, respexit:
vide *Petræum in*
locum.

e 2 *Peter. 2. 19.*

f *Natura, sine*
Corioe. Erasimus.

g *Ind. 13.*

h *Luk. 15. 13.*

14. 15.

Vide Bosquetum
de filio prodigo
parie secunda in
locum.

* *Hic ubique*
i Stat pro ratio-
ne voluntas, aut
voluptas.

k *Gen. 26. 32. 33.*

l 2. *Sam. 19. 26.*
19.

undone; being by their negligence oft unseasonable, as Raine in Harveſt, or a pardon after an execution : their obedience at laſt, ſhewing it ſelfe, like exquisite Muſicke, in the right managing of occasions; yet being too long in tuning, which diſgraceth all. So for ſubjects in the Common-welath : How manie millions in manie Chriſtian kingdomes (to paſſe by Jewes, Turkes, and Pagans) are as unlike this people here ſpecified in my Text, as Crowes to Eagles, as Tygers to Lambes ! who being commanded by their governours, and injoynd theſe things, that immediately concerne the worſhip of God; as to breake down Altars, pull downe Images, conſecrate their hands to the Lord, as *Moses* commanded the *Levites* in his (*m*) time, executing Idolaters (as (*n*) *Elias*, and (*o*) *Iehu* commanded the ſuppreſſing of the Priests of *Baal*, and (*p*) *Ieboida* the ſlaughter of that uſurping *Athalia*,) or injoynd, as our Irish at this day, to come to our Church, to joyne with us in conſormitie, uniformitie of worſhip, as ſheepe of one ſolde, with the like particulars: they prevaile as much with their injunctions, muſts, impositions, (yea in ſome meaſure, in former times, compulſions) as *Lot* prevailed with his ſinnes in law, to leave (*q*) *Sodom*, or *Jeremie* with the Jewes, to ſubmit themſelves to the King of (*r*) *Babel*. Nay, what ever the Magiſtrates preſcribe, or wee perſwade in publicke, or private with them about the worke; what ere wee can ſay or doe, it moves them, as colours affect a blinde man, or Muſicke a deafe man. Yea (as the (*s*) *Athenians* did with *Paul*,) when wee perſwade them to leave theſe unknown gods, which they worſhip; Saints, Angels, Shrines, Images, Relickes, Croſſes, (*t*) *Crucifixes*, and to worſhip the true God in ſpirit and truth : they now worſhipping, like the (*u*) *Samaritanes*, they know not what. exhorting them (as *Ezekiah* by his Poaſts and meſſengers exhorted his people) at laſt to awaken out of their Idolatrous (*w*) ſlumber, and to keepe a ſpiritual Paſſeover to the true God : wee reape the ſame harveſt from this ſeede, which *Paul* and theſe Poaſt-men reaped; ſcorne, contempts, ſcoffes, and deriſions.

So againe, lawes being eſtabliſhed againſt this biting uſurie, againſt profaning of the Sabaoth, exceſſive pride in apparell, ingroſſing

m Exod. 32. 39.

n 1. King. 18. 40

o 2. King. 10. 24

p 2. King. 11. 15

q Gen. 19. 24.

r Ier. 37. & cha.

s 2. 2. 3. 4.

t Act. 17. 32. 33

u Theſe ſeven
kindes of Ido-
lattries, are im-
puted to them-
by M. Powel, li.

v de Antichriſto

w by D. Raynolds,

x de Idolatria Ro-

y mana Ecclieſia.

z John. 4. 22.

aa 2. Chron. 30. 6

ab 7. 8. 9.

ingrossing of Corne, against thefts, robberies, rapes, and other breaches of Civill and religious peace, in sinnes against God and man: all which are so many Edicts, Statutes, Proclamations, revealing the will and mindes of Christian Kings. Alas how are they observed, notwithstanding all the annexed mulets, and penalties against the infringers (besides the sins, and threatned (x) plagues in respect of the soule?) If I should anatomize our times, and rippe into particulars, I could more then Mathematically demonstrate, that our Commonaltie grow worse by restrainte; like the fire, that more breakes out, the more it is suppress; as some running brooke, that more swells, roares, and rageth, the more it is stoppt; as Cammonmyle, which they say more spreades, the more it is trod downe, or as some stearne Colt, and unruly unbroken Stallion, which more frisks and flings, and plungeth, the more he is curbd and kept in. and yet the restrainte of the lawes is not the cause of the increasing irregularities, no more then fire is cause of colde, or then the Scripture is cause of heresies, or the chiefe good, of the chiefe evill: but onely perverse rebellion, and native hereditarie corruption, breaking out by opposition.

I might here also expostulate, how farre differing from this people are these, which are not onely refractorie in things spirituall, to Christian Princes, having in verie truth no King, nay hardly anie God but their Pope, whom they make an other God on (w) earth; with other blasphemies: (as the Iewes said when Christ should have beene received their *Messiah*, *Wee have no (x) King but Cesar*) but are stearne and stuborne also, if not rebellious in denying subjection in things temporall, as namely, Taxes, Subsidies, Tenthes, or the like: (which even the whole world in a manner gave to *Augustus*) About the exactings, and collections of which; by some factious ring-leading fire-brands, it's wondrous to observe in histories, what mutterings, murmurings, mutinies, rebellions, factious insurrections have beene in manie Christian kingdomes; to the effusion of seas of blood, the breach of the publicke peace, the weakening and wasting of manie States, besides private mens estates, and the losse of so manie Collectors lives: as happened to *Adoram*, the ga-

x *Psalm* 11. 6.
Psalm 50. 18.
20. 21.
Iob 20. 12. 13.
1. *Cor.* 6. 9.

Quimus in vest-
tum nefas, cupi-
musque negata.

W Tu es alios
Dens in terris,
nos Deus nec ho-
mo, sed medium
inter utrumque,
Leo de Tricu lu-
da. Such like blasphemous titles, their Canonists, & Synophants, give to the man of sinne.

x *Iob* 19. 13. 16.

therer of *Roboams* tributes, whom all *Israel* stoned with stones, 1. Kings, 12. vers. 18.

S E C T I O. V.

*Expostulation with our refractorie, and rebellious times;
disobedient to God, to Man, to Ministerie,
to Magistracie.*

BUt leaving these, and to expostulate with the multitude of our common people: How farre hetroclite, and defective are they, in respect of this people, in respect of their Christian obedience to the Ministerie, as well as to the Magistracie: *David* as a Prince, as a Prophet, prescribes, perswades here the people to blesse God; they blesse him: to sacrifice; they sacrifice, Rammes, and Lambes: to rejoyce before the Lord; to eate and to drinke with gladnesse of heart: to contribute, to the Temple; they bring tallents of Gold, Silver, Lead, and Iron, in abundance. Hee no sooner speaks, but they performe: hee prescribes, they practise; they worke, what hee wils. Oh this harmonickall Musicke, betwixt a zealous tongue, a circumcised eare, a yeelding will, a consenting heart, an active hand! where shall this comfort be heard, or seene amongst our plebeians? Oh what occasion have wee, that are Pastors, and preachers, to complaine, declaime yea exclaime, against the refractorie perversnesse of our people; that we speake (as *Orpheus* sung) to stockes, and blockes: that we crie (as *Diogenes* begd) to meere images of (y) men, without spirituall motion? that wee doe *surdo canere*, sing to deafe men, put meate in the mouthes of dead men, wash (x) blacka-moores, spend our breath in vaine, sowing amongst stones and (y) thornes, beating the ayre, plowing (as (z) that *Vlysses*) the sands, casting our seede into bogges and quag-mires; yea dispersing our lost labours, into the winde, and reaping the (a) whirle-winde, *verba perirent cum sonitu*, our words (eccho-like) perishing with the winde; returning, as some Embassadors, from great Princes, in some land, or sea expeditions, without anie performance? Our people, to whom we call, & crie for the practicall performance

y See *Staffords Diogenes*, as also one of *Guewaras* extant Epistles of *Diogenes*.

x Jer. 13. 23.

y Math. 13. 5. 7

z Apud *Homer*.

a *Operam & alenum perdere*.

of many duties, seem to be like the Baalites *Baal*, either a sleepe, or (b) wearie, or their wits gone. a wooll-gathering, that they neither heare us, heede us, nor understand us. Convince their conscience wee may, as Christ oft convinced the Scribes and Pharisees, *Paul* the false Apostles, *Augustine* the Manichees & Pelagians, *Beza* some learned Papists in his disputes before the Cardinall of * *Loraine* : but till God give the grace, wee cannot convert them. Wee may by motions perswade them to (c) repenance, from dead workes, (as did our Saviour himselfe, *John* his (d) predecessor; the Scribes, Pharisees, Publicanes, Sinners, Souldiers, of their time) to humiliation for sinne, to familie duties; to which the (e) command, yea the comination of (f) God, and practise of the (g) Saints, injoyns them: to sanctification of the Sabaoth, they and their (b) husholds, in publicke, in private: to elemosynarie workes of mercie; to leave their brutish and beastly drinkings, their Germane quaffes, their drunken, (i) unhealthfull healths, their good, bad fellow-shipp, their Goatish, Swinish lusts, their Lionly oppressions, their Fox-like frauds, their grinding extortions, biting usuries, shiftings, sharking, colloquings, coustenings, cony-catchings, mony-catchings, chiefly their vain, profane, divellish, damnable swearings, fortwearings (weh they may aswel spare, as the dirt or parings from their (k) nayles, the smoake from their Chimneyes, as inexcusable) affording (what other lusts promise, (l) *Laban*-like, without performance) neither profit, nor pleasure: with mortification of all other sinnes, as prejudiciall to their soules, as Ratsbaine in their meate, poyson to their stomackes, a dagger or a dart, transfixe to their heart: setting the best edge wee can, upon their affections (by all the preaching rules of Ecclesiasticall Rethbricke, prescribed by the * learned) in our exhortations, to Morall or Theologicall vertues, or dehortations from vice. Yet, like him in the Comedian, though they be perswaded, they will not be (m) perswade^d, being as it were, mad with (n) reason; shutting their eyes against the Sunne, kicking against the (o) prickles, worse still for the Physicke: as in a consumption of grace, languishing more & more, even when they seeme to have good stomackes to their meate, this spirituall Manna dwining away, as some children that

b 1. King. 12. 17

* Who wisht one day, that *Beza* had no tongue, or his Auditors no eares.

c Math. 23. 15.

d Math. 23. 1. 10

e Zech. 12. 11.

12.

f Ier. 10. 25.

g Gen. 18. 18.

2. Sam. 6. 20.

Ioshuah, 24. 15.

h Exod 20. 8.

Isai. 58. 13.

i A contrarietas bellum, quæ minime bonum, lucus quæ minime lucet: being [such] Cliets to *Eschur*, that they are beholdden to *Esula* pius.

k Psal. 25. 3.

l Gen. 29. 25.

* *Hunnius* de

Methodo concionandi, *Kicker-*

man, in *Rhetorica Ecclesiastica*,

Perkinsus de arte proph-

etandi.

m *Esiam* per-

suasus non per-

suadetur.

n *Curatio*

insanire.

o *Mat* 9. 5.

have inward diseases, even whilst they seeme hungeringly and affectingly to sucke the milke of the (p) Word, from the dugs of the two Testaments; perishing spiritually for want of digesting practise, even whilst this meate, this milke, this Manna, is in their mouthes: as the carnall (q) Israelits, with their lusted Quailes, even in eating fild the graves of lust. Inso-much, that when I reade what authors have writt of (r) monsters, some with their great huge (s) feete, great heads, great (t) eyes, great (u) eares, great teeth, great lips, great (w) tongues; me thinkes our common people, the greatest monsters: some of them being upon our Sabaoth and Lecture dayes, all eares, to sucke and sponge up our Sermons; yet (as other monsters or Serpents, creeping on all foure) in their practise, as drunken men, disgorge againe presently in the Churchyard, what they seemed to gulph downe in the Church: or as Lead and Iron, instantly cooling, as soone as they come out of the fire of the Ministerie, and feele the cold ayre of the world blowing upon them: though seemingly washed, when they are in the waters of the sanctuarie, stirred by the preaching (x) Angel; yet soile againe as soone as ever the infected dust cleaves to their feete. Wee whip them by Legall terrours, as parents their young children with rods, when wee get them in Gods house, for soyling, spoyling, dabling their garments (their flesh, their natures, their soules) with filthy finnes; yet as soone as ever they are out of our sight, in everie Ale-house, and Tap-house, they are swatling & dabbling againe, in the quags, and myres of pollutions, as little Gooselings, & Ducklings, in their boggy ponds. We in the Church give them Antidots, *Mithridates*, Preservatives, & Curatives against sinne, and the world, with her Circean cups, poysons them still afresh againe. Wee, with the belowes of our breaths for the time, kindle in them some sparkes of good desires and motions, as *Paul* did in (y) *Agrippa*, *Christ* in the carnall (z) *Iewes*, *Peter* in (a) *Simon Magus*, (b) *John* in the Publicanes and (c) *Pharisees*: but the (d) *Dragon*, the Devill, with the helpe of his agents, the flesh and world, presently quench them againe. they are shorter lived then (e) *Pigmeyes*, yea, then (f) *Ephemeroins*. Thus what we

p 1. Pet. 2.1.
q Numb. 11. 34
r Mela, Solinus,
Gellius, Plinius,
Orosius, Lycostib.
s Scelopodes sunt
apud Indos Mai-
olus col. 2. pag. 81
& Hippopodes.
Mela. lib. 3. c. 63.
Plin. lib. 4. c. 13.
t Oculis im-
pore, & fixis Plin.
li. 5. c. 8. li. 7. c. 2.
Aug. li. 16. c. 8. de
Civitat. Dei. Sic
Monoculi, & A-
griophagi, apud
Solin. c. 19. c. 12
u. 53. & Cyclo-
pes apud Iliado. li.
11. cap. 3.
w Mela. li. 3. c. 3.
x Mela. lib. 3. c.
4. Solin. cap. 32.
y Plin. li. 6. cap. 30
cum alijs.
z Iohn. 5. 4.
a Act. 26. 28.
b Iohn. 6. 28.
c 34. eb. 7. 46.
d Act. 3. 24.
e Luk. 3. 12.
f Mat. 3. 6. 7
g Revel. 12. 4.
h De quibus a.
iud Mela. l. 3. c.
4. Solin. c. 15. 53
j Plin. l. 4. cap. 11.
k li. 5. c. 29. Aug. de
Civ. Dei. l. 16. c. 8
l Pysis Ephem-
eris, non die ortus,
& adultus, &
mortuus, Albert. li. 24. & Vincent. hist. li. 17. c. 47. de animal. col. 9. pag. 366.

weave, the spiritual enemies chiefly our corruptions, *Penelope*-like, unweave againe. Thus wee runne with them, as in a circle, in amaze, in a Meandrian Labyrinth; never the neerer, (like him that followes a feather, or butterfly) then when wee begun. Wee roule, as the phrayses are, *Sisyphus* his stone, and turne *Ixions* wheele: they give us the hearing, as this people did *David*, but only the hearing, without the heeding in which this people did more then they. Oh my bretheren, what mould be our hearts of? of what mettall be wee made? how are we hewen out of *Caucasus*? what flintie hearts have wee? what Pumice (g) eyes? When I compare the docibilitie, the tractableness of this and other people, with our Lyon-like stea-nesse, our Adamantine obduracie; mee thinkes, I compare againe, not worthies, with worthies, as in *Dauids* (h) time; (as * *Plutarch* the Greekes with the Romaines) but worthies with wretches, with wicked ones: I seeme to poyze, & paralell againe *Venus* with *Vulcan*, *Achilles* with *Clineas*, *Vlysses* with *Thirsites*: yea Saints with Sinners, Devoute Profelites, with Incarnate Devils.

g *Oculus habeo pumiceos, nō possum vñ extorquere lacrimulam.* &c. apud *Plautum.*

h 1. *Chro. ch. 7 v. 11. 12. 13. 18. 20. 22.*

* In *Plutarkes* lives, now Englished by Doctor *Holland.*

SECT. VI.

Israels zeale and readinesse approved: our remissenesse in good daeties iustly redargued and reprovèd.

VHen I consider how forward some have beene, even like Angels to do the will of God, immediatly from God, as (h) *Abraham*, (i) *Noah*, (k) *Moses*, (l) *Ioshua*, (m) *Gideon*, this our *David*, &c. and mediately from man, in God and for God, as here this people: withall, how froward and backward wee; blockish, in not knowing, like the Horse and (n) Mule; more beastly, in not acknowledging, with the Oxe and (o) Ass, our owne Master, our Maker: when I reade and ponder *Abraham* sacrificizing his owne, his one, his onely childe, loving beloved *Isaac*, the sonne of blessing, the blessed seed, typicall Christ, even with once * bidding; and we not to sacrifice one lust, the least sinne, a tongue-oath, &c. with manie biddings: how *Noah* prepares the Arke, with one word; we prepare no Arke, no spiri-

h *Gen. 12. 4. Gen. 22. 3.*

i *Gen. 6. 22.*

k *Exod. 4. 18.*

l *Exod. 5. 1. c. 14. 27.*

m *Iosh. 4. 21. c. 4. cap. 5. 3.*

n *Iudg. 6. 29.*

o *chap. 7. 5.*

n *Psal. 32. 9.*

o *Esay. 1. 4.*

* See *Parreau,*

Pavertius, Calvin,

and Marlorais

in their Com-

ments on Ge-

ner. 12. 4.

rituall Temple, no Tabernacles fit, no upper rounge for Christs
 (p) Pasſeover no chamber of preſence for the great King, no inner
 cloſet of the heart, for Gods ſpirit to inhabite; after manie
 words, manie woings, pulſations, ſollicitations, pollicitations,
 and promiſes unto us, upon his (q) entrance. How readily Sa-
 muel answers the call of God, once (r) perceived: how careleſly
 we neglect it, though diſcerned a hundred times. How ſpeedily
 (ſ) *Peter, Andrew, and Iohn* leave their ſhips & netts (the world
 with her ſnares) (t) *Matthiew* his Receit (deceit) of Cuſtome, fol-
 lowing Chriſt, as his docible Diſciples, even at firſt call; as did
 alſo (u) *Philip, Bartholomew,* Zachens*, with ſome others, embrac-
 ing the firſt motion of his mercie, call of his word and ſpirit:
 we neglecting, rejecting ſo manie calls; frozen in our dreggs, as
 unwilling to leave our ſhippes, our netts, profites, plea-
 ſures, and inſnaring luſts, to exchange them for Chriſt, for his
 grace, his Goſpell, his ſpirit, his glory: as (x) *Lot* or his (y) wife
 to leave *Sodom*, *Iſrael* his Egyptian (z) Onions, yea as the
 Mole to forſake the earth, the fiſh the waters, the childe his
 dugges, the foole his bable, though upon promiſes offaire better
 things. How ſoone *Philip* won (a) *Nathanael* to know Chriſt
 the true *Meſſias*: how that Samaritan woman, upon once
 conference with Chriſt, perceives him, and receives him her
 (b) Saviour: how upon one teſtimonie, from that one ſingle
 (odd) woman, the whole Citie upon the firſt mention, firſt
 motion, entertaine and receive him as their deſired (c) ſalvati-
 on: how upon one Text, opened and explained by *Philp*, the
Ethiopian Eunuch beleeves in Chriſt, is (d) baptized; yea as a
 true (new) Proſelite preacheth Chriſt, and plants the Goſpell
 amongſt his Nigroes, as is (e) recorded: how in one Sermon
 of *Pauls*, *Lidia's* heart is (f) opened; one admonition from
Paul and *Silas*, the Iaylor, with his whole houſhold, is (g) con-
 verted: one Sermon from *Peter, Cornelius* is confirmed, the ho-
 ly Ghoſt, by his friends and houſhold, (h) received; by another
 Sermon three thouſand, even Chriſt-crucifying Jewes, touch-
 ed in heart, wounded in (i) ſoule and conſcience. Yea (ſtill to
 keepe to my grounds, though I run deſcant never ſo oft, never
 ſo farre) how all this people, as heavenly Querilters, in my text
 are ringing and ſinging the prayſes of God, upon the firſt be-

p Mark. 14. 14.

q Rev. 43. 20.

r 1 Sam. 3. 10.

ſ Luk. 5. 8. 9. 10

ii.

Ioh. 1. 39. 42.

t Maſh. 9. 9.

u Luk. 19. 6.

* Luk. 19. 6.

x Gen. 19. 6.

y Luk. 17. 32.

z Exod. 16. 3.

a Iohn. 1. 45. 46

47.

b Iohn. 4. 20. 29.

c ver. 40. 41. 43

d Act. 8. 35. 36

in Tom. 6. Bibl.

Patium, ſora eſt

hiſtoria largius.

c Iren. li. 3. c. 12.

ib. l. 4. 40. Enſeb.

li. 2. c. 1. Niceph.

1. 6. 6. Microm. c. 3

Eſai. epifola

103. ubi Sancti

vocat, & apoſto-

lum Aethiopum,

ſ Act. 16. 14.

g ver. ſ. 30. 31. 32

h Act. 10. 44

i Act. 2. 37. 38.

gun straines of *David* their *Presentor*. Comparing all these with our secure, and sensuall, and sinfull times, that are not wrought upon by anie meanes: not reclaimed (more then the * Panther can be tamed.) by any mercies: not to be turned from our vaine courses, discourses, more then the Seas out of their channell, by many (by any) motives. our hearts so crustie, so brawny; not to be pierced and penetrated, more then the scales of a Dragon, by any edge of the word, the sword of the Spirit: our diseases so desperate, so dangerous; not to be balmed, salved with any balme of * *Gilead*: our hearts so foule, like that *Augean* (k) *Stable*, not to be rensed, clenfed, with all the waters of the sanctuary. Yea more; when I seriously ponder (what some Historians pen) how docible, how pliable, how teachable, how tractable, even some brute creatures have beene to (l) man: as (m) *Horfes*, (n) *Dogges*, *Apes*, (p) *Elephants*, *Crowes*; yea, if we beleeeve some writers, how officious even *Wolves* and * *Lyons* have beene to man, their acknowledged Lord: and yet that man himselfe should be so hardly tutored and trayned (without straying and constraining by the Iron rods, and whip-cords of manie crosses and afflictions, inward and outward, as Gods last and best Physick) to yeeld homage, fealtie, honour, and service, submission, and subjection, and all the tributary dnties of invocation, humiliation, gratulation, &c. to his maker, Lord, protector, preserver, and redeemer. Yea lastly, and to conclude all; when I ponder how easily wee are perswaded by any indifferēt friend, to ought that concerns our morall good, as *Moses* by his Father in-law *Iethro*, to admit of a helpe in his (q) *Magistracie*, (r) *Naaman* to wash in *Iordane*: or dissuaded from what is prejudiciall to us as the (s) *Iaylor* from killing himselfe, *David* from killing (t) *Naball*, chiefly how inclinable to our Lawyer, or Counsellor, laying our Case or Action, thus, or thus: moving in this Court, or removing to that, as may be to our best advantage. but especially to our

* *De feritate huius animalis Plin. l. 28 c. 3. & lib 8 c. 17. somelst, si ch hodo assuefiat, domescit, in Bat. Arlian. lib. 6, c. 3*

* *Ier. 8. 22.*
k One of *Hercules* his workes to clense it, moralized by *Alai. vlti. col. 1. part 1. pag. 13.* And by *Narcotus Comes* in his *Mythiologies*.

l As a Hart to *Sertorius: Maiolus, Colloq. 7. pag 276.* a Panther to the father of *Philin. Plin. lib. 8. cap. 17.*

m *Botheplalus Alex. Solin. c. 46 Ispio. lib. 12 c. 16 Sic aliq equi alijs apud Diod. lib. 12. Aelian. lib. 16. cap. 23.*

n *De docilitate Canum multa Plin. lib. 8. cap. 40 Aelian. 8 c. 30 & lib 6 c. 61. b. 35. c. 26. & li. 7. 10. 18 & Zonaras in Tiberio.*

p *Mira de docilitate Elephantis, Aelian lib 4. cap. 9. & 7. 39. Arist. lib. 9. cap. 46. & Albers l. 1. b. 8. tract 5. cap. 2 Sic de Camelo, Plin. lib. 8 cap. 18. & Leonius p 8. * De Leone famulante Androdium apud Gellium de noct. Attic. lib. 5. cap. 14. Aelian. lib. 7. cap. 43. Sic de Leonibus & Lupis, & Corvis famulantibus, Sanctos quosdam apud Surium com. 6. & in prato spir. cap. 107. Et in vita Sanctorum pag. 33 cap. 7. q Enod. 18, 24. & 2. King, 5, 13, 14. & Acts 16, 29, 30. & 17, Sam. 25, 32, 33.*

* See *Gales* chisurgery, & the Generall practise of physicke in these cases.

u *Math.* 4. 16.

* *Jerem.* 3. 6.

Physition, that by his prescript, wee take druggs, and pills and potions, though never so bitter as Aloes, Rubarb, and the like: be content to be dieted, to abstaine from what we love, as from Wine, in the Goute, Milke, in a Feaver, Eeles, Porke goose, &c. such stirring meates, in case of a greene wound, for feare of * Impostumation, yea and for the preservation of health: prevention of sicknesse, to part with the blood of our veins. I say pondering these, (and laying all these preceding paralels in one ballance) with the present condition of manie millions, that carelesse of their soules, (as *Esther* once of her life, If they perish, they (u) perish.) are so hard to be drawn by God, or man, by the Word, or Sword, by preaching, or beseeching, threatening or intreating, either from the leaving, or leaching of committed sinnes, or constant and conscionable performance of omitted duties: I say in the serious meditation, and consideration of these premisses, I cannot but lament the sinners follie, mans native & naturall stupiditie, * inconsideration & miserie, our English Irish sensualitie, securitie, impietie, impenitencie; that though we have moe meanes, moe mercies moe calls to grace, then ever Iudea, or these formerly recited; yet we make lesse use of them then they, eyther in the Theoric, or Practise, of such gracious, such gratulatorie duties, as the Peeres and people, after the prescript and patterne of their Prince here performed.

SECTION VII.

The universalitie of Israels gratitude, with our universall ingracious ingratitude; paralleled, and compared.

* *Drusus* in suis annotationibus, Remacius in sua Pantheologia: *Lelins*, de impres. so Dei verbo: *Mormens* de veritate Religionis; *Zanchius* de sacra Scriptura.

Moreover to examine our grounds a little further: this first spring of my Text, abounding, you see, with spirituall waters to refresh the Israel of God; there being no word, letter, syllable, or hebrew pricke superfluous, or insignificant in the language of Canaan: (as in *Tully*, *Demosthenes*, *Eschins*, *Hortensius*, and other following Orators humane) as the learned in the Originall tongues have (w) observed, and from thence argued, the infallible veritie & excellencie of the Scriptures,

Scriptures, above all humane authors as *aqua vita*, and distillatory waters above conduit waters. It's verie remarkable here the generalitie of their gratulations, the conformitie, unity, uniformitie of their worship, their sacrifices; it's sayd all the Congregation though great and populous blessed God, all worshipped, all sacrificed, all feasted before the Lord. There was not a man of them of a contrarie minde, heart, spirit, judgement, will: in the best of workes they all drew as in one yoake, walked as by one rule or line, sung one note, kept one tune; there was not one crosse refractorie spirit that is taken notice of in the whole multitude, but they joyne together, their hearts and voyces to the blessing of God: Oh here was a blessed object to *Dauids* care and eye. I wish our *David* could see the like, according to his travails and desires; that all those differences, divisions, contentions, betwixt Prelacie and Presbtery in our English Israel, about blacke and white, and square and round, and sitting, and kneeling, with such ceremonies, so hotly controverted by the tongues and pennies of so many zealists, on both sides, *pro & contra*, in our Churches, Pulpits, Houses and private (as sometimes publicke) Tables; that all this might meete as right drawne lines in one Center of (x) peace: that as wee agree in doctrine with all reformed Churches, notwithstanding all papistickall cavils, & calumnies to the contrarie: so we might agree also in discipline, in the circumstances as well as in the substance of Religion; not dissenting in the colour, forme, or fashion, shape, lace of the garment, when wee consent in the choyce goodnesse of the cloath. Oh that as we profess, confesse one God the father of all, one Christ the redeemer of all, one Spirit the sanctifier of all the Elect: yea one Faith, one Baptisme, one Hope, one Life, one way to this life, as one Sunne, but one Soule in man, one (y) Phoenix in the world, &c. so that wee would as one, in one minde, by one (z) rule, worship this God in (a) Spirit, in truth, in unitie, in uniformitie of judgement and affections! And surely this harmonie I desire to see, to heare, as earnestly as *Augustine* desired in his time a *Timothy*, or *Paul* againe in the (b) Pulpit to effect with best mentall musicke. Oh that those strings, what ever they be, which are put out of Tune, would come up to the

x Read the extant Treatises of our moderate *Cassanders*, as *D. Sparkes*, *M. Sprime*, *M. Assew* his brotherly reconciliation.

* Eph. 4. 4. y De Phariſe, etiamſi multi dubitant, offerre saven, Mela li. 3. cap. 4. Herod. li. 2. c. 5. Sotini. c. 3. 5. Imo describit *Ruffinus* eupof. Symbol. Isodor. li. 12. c. 7. Aug. ser. 18. allegansur, etiam quadam, in Concil. Aquis. c. 112. 113. z Psalm. 3. 16. a Iohn. 4. 24. b *Augustine* desired to see Christum in carne, & Paulum conspiciantem.

c Rom. 9. 3.

d Exod. 32. 32.

* Adiaphorists.

* D. Hall, our

English Seneca,

in his medita-

tions, quem bo-

moris causa no-

mino,

e De mirabili

amore Pellicani

sanguine pro-

prio, pullos resus-

citatis, Aelian,

lib. 15. Pincen.

lib. 16. cap. 127.

Et applicans ad

Christum, Aug.

enarrat. in Psal.

101. Gregor. in

Psal. 6.

* Math. 22. 11.

* Neh. 4. 1. 2. 3.

g Numb. 16. 12.

13.

h Iude. 2. erf. 8.

i 2. Sam. 20. 1.

k 1. Sam. 10. 27.

l Judges. 9. 15.

* Multitude is
cyther an in-
strument Musi-
call, or that
Bellina mu Doran
cogitum.

that are in Tune: yea (if I may speake it without offence to God or man) as Paul in some cases wisht himselfe cut (c) off; and Moses his name blotted out of the booke of (d) life, for the zeale of Israel, I wisht even my mummified earth and dead ashes might quench at last these unnatural flames and fires in our English Church about these *adiaphora*, these indifferent * things, as they are call'd, that like *Aetna* & that *Vetruvius*, the flogges & smoaks of scandals & offences, might no more breake out, to the choaking & smothering of the unsetled, ignorant & unstable: But, as was the meditation once of * another, I feare as the (e) Pellican in love to her young (about whose nest the Indian shepheards make fires) thinking to quench the flames, doth but scorch her owne wings by which shee is taken: so in too much intermedling, by the scorching tongues of censure, I prejudice my selfe, without profiting the publike cause. Therefore stearing from these rockes, I desire to relect upon this meditation, That all are here well affected to God, & the King, all thankfull, for mercies, all worshippers, all sacrificers. There was not one notified specified *Cham* in the Arke, not one *Indus* amongst these docibles, (if not Disciples) not one at this feast, without the wedding * garment, not a *Tobias* and *Samballat* that counterfeited their helpe to the Temples * building, not a *Sheba*, not an *Achitophell*, not a Popish Kerne, not a rebellious spirit amongst them all, not a *Corab*, or (g) a *Dathan* in this goodly (we may hope godly) Congregation, despising (h) government, resisting authority, not a tongue wagges as in former times: We have no parte in the Sonne of (i) *Isai*, shall this man raigne over (k) us? to thy Tents oh Israel; not one that preferred a foraine Bramble, before their owne Cedar, not a man of them Jesuited, but if the oath of allegiance had bene put to them, would have subscribed with heart and hand; not one Recusant amongst all these that refused in the same religious maner to worship God, as his King worshipped; not an infected sheepe amongst all this flocke; not a string out of Tune in all this muscical * multitude: not a contradicting superstitious Cananite, an Idolatrous Egyptian, amongst all these Israelites; but all of them (for as much as man could judge) with one heart, voice, and spirit, as the rushing of so many

many waters, as the sound of so many Trumpets, as the noyse of so manie Cornets, so many Cymbals, and loud Cymbals, with united spirits (as Organs and instruments of Gods glory rightly tuned) resonate, and resound the prayes of the Almighty. Oh that I might be an auditor, a spectator, of such mentall Musicke in these dayes! Many muscicall men have writ (*m*) very curiously and exactly of the varieties, excellencies, and excellent effects of (*n*) Musicke; and have distinguished it, into Vocall, Instrumentall, Lidian, Doricke, Naturall, Artificiall, Elementary, Celestiall, Regular, Choreall, Gregorian, Figural, Mensural: disputing about the preheminance of one of these before another; most preferring vocall, which they call solemnization, before instrumentall: But for my part, as much as I preferre the Soule before the bodie, I preferre the musicke of soules and spirit, *uno animo, una voce*; with one unanimous concord & consent rightly tuned in the best key, by the finger of the spirit, with holy hearts (rather the muscicall Harps) singing, as once the Angels and the Bethelhem (*o*) Shepheards, *Moses* & (*p*) *Miriam*, *Augustine* & (*q*) *Ambrose*, *David* here and his people, their holy hymnes, gratulatorie prayes, *Io Pzans*, (as our plantations this day) to the glory of the God of glorie, the giver of all grace. And sure, if ever I saw heaven upon earth, it is when a religious Pastor and a zealous people, are assembled together in Gods house upon the Lords Sabaoths (or a religious familie as a private or pettie Church) hearing, and preaching the word; as in *Pauls* time, continued the whole (*r*) day, expounding Scriptures; as in *Ezras* (*s*) time, in publicke prayers early in the morning; as in *Ternilians* dayes, and the Primitive (*t*) times, in some places and Churches in our times, singing of Psalmes, as our Saviour with his Disciples at his last Supper. Oh sure here is an Image indeed, of heaven; here is, in some parts of Gods worship, *vita celestis, vita celitum*, the life of the Saints, in earth and in heaven: here is *Bethell*, Gods owne (*u*) house, the place is holy (*x*) ground, God himselfe here is present,

in *Boetius* lib. 9.
Musices c. 1. *Gla.*
reamus li. 1. *Da-*
dis *hac* *ordon* c. 1.
Alban. lib. 14.
Dipnos. cap. 5. &
cap. 14. *Inlins*
Pellius lib. 4. *U-*
nomast. 100. 8. &
9. 10. 11. & c. *Co-*
linus *Rhadi.* *Ad-*
sig. *act.* lib. 5. cap
23. 25. 26. *Ottom*
Lusitani. lib. 1.
Musurgia. *Plato*
lib. 2. de *Rep.* di-
versas *numeros* and
musica species,
variaque *instru-*
mentorum genera.
n *Da* *admiran-*
da *vi* *Musica* in-
sule, *Ariff.* lib. 8.
poli. 5. & *Plato*
dial. 6. de *Legi-*
bis. *Galenus* lib.
3. cap. 5. de *Mi-*
craste. *Amatius*
lib. 2. in *Disser.* 2.
30. *Gallius* *noct.*
Attii. lib. 1. cap.
10. *Athenius* lib.
14. *Diom.* c. 11.
& lib. 1. c. 7. *In-*
flens. in *Torn-*
dro *Thales.* &
pho *Amphion.*
& in *Cytha-*
Agamemnon.

o Luk. 2. 14. *p* Exod. 14. *q* They are said to be, the Authors of that holy hymne, which
call *Te Deum*, *r* *Act.* 20. 7 *t* *Neh.* 8. 5. 6. 7. 8 *u* *Pliny* the Junior testifies so much of them, in
epistle to *Trasian* apologizing for Christians, *u* *Marke* 14. 26 *w* *Gen.* 3. 7. *x* Exod. 3. 5.

y Revel. 2.1.

z Dan. 3. 24. 25

a Apud Foron

in Martyrologio.

b Luke 24.

c Act. 2. 1. 2. 3

d Opinio: Heri-

phili Medici, Al-

biter, Durii. &

Tyardei, 2. An-

fices, vide & To-

lefaum Syntax.

arui Mirabilis,

lib. 2. 8 pag. 189

e In Tymco. &

in Platonem

Marfil. Ficinus,

f In somno Scip.

g Macrobi. in Ci-

ceronum lib. 2. c. 1

h Apud Athen.

lib. 14. cap. 14.

i In inter Phi-

lofophi, Plac. li.

30. Reip. pa. 670.

Macrobi. lib. 2. de

somo. Scip. c. 3. p.

90. Plutarchi de

musica tom. 2. p.

307. Inter Poetas

Aristoph. in nu-

bibus act. 1. scan.

9. pa. 169. Virgil.

Aeneid. pag. 167.

Manilius l. 1. pa.

25. Inter Theolo-

gos Anselm. de

mundi. imagine.

ca. 24. tom. 2. pag.

300. Bede de mu-

sica practica, tom.

1. p. 4. 17. Maxi-

mus Tullius, serm.

21. p. 256. & ser.

23. pag. 280.

1) 1. Samuel. 2.

walking in the midst of the (y) golden Candelstickes; (z) he was with Sydrach, Mysaach, and (z) Abelenago, singing in the Babylonian flames; and with these joyfull Saints, Saunders, (a) Glover, and others, who rejoyced and triumphed in the midst of that Romish Babylonian flames, in which the Martyres were tortured in Queene Maryes dayes: here Christ himselfe is present and president too, as hee was with his Disciples after his (b) Resurrection and Ascension, in the dayes of (c) Pentecost, according to his promise. Whether there be naturall Musicke in nerves, arteries and sinewes, the simularie or dissimularie parts of the bodie of (d) man; or whether elementarie musicke in the elements, as (e) Plato, (f) Tully, Macrobius thought; or whether celestiall and heavenly musicke in the Spheares, as Pythagoras first (g) imagined, and to which manie learned men since in all ages, have in some (h) sense subscribed, though by others contradicted, others disputed, others doubted: these musicall controversies to me are not much materiall. Here is that musicke which as David said of Goliaths sword, (i) ther's none like unto it: Here is the musicke of musickes, as Salomons Canticles are called, the song of songs, to which the Quier of heaven, joynes with the Chorus of Saints in earth. At this the Angels rejoyce, (2) as at the conversion of sinners; With this God himselfe is delighted, his spirit ravished, refreshed, more then ever Alexander, or any other was wrought upon, by modulations of anie earthly man. Where on the contrarie (to make application to our owne times) if ever I saw the verie image, and picture of hell; it is when a carelesse Emperick of Soules, a doltish Sir John-lack-Latin a blinde Phylphome, a profane Esau, one of Ieroboams priests, (3) is placed over a people of Sodome; (4) as a Wolfe over goats; whereupon Gods owne Saboths, which should be consecrated as glorious daies to the Lord, (5) are perverted & profaned rather to the service of Babelus, Priapus and Venns, as once the heathenish Floralia, & Bacchanalia, &c. that the Devill should so rule and raigne in the popish or profane parish, keepe such a racket, as the chiefe steward, both with Pastor & people; that neyther barreil being better Hering in stead of preaching, there

2) Luke 15. vs. 10. 3) 1. King. 12. vs. 31. 4) 1. Isay. 1. v. 10. 5) 1. Cor. 17. 27.

should.

should be pypping, or idle praving, playing, as the Israelitish wantons once with the Moabitish women : Numb. 25. in stead of Devotion; dauncing in stead of singing of Psalmes, discharging of oathes, like vollies of shott, and roarings of Canons, with full, foole, foule mouthes, even in the very face of the Almighty. Oh the difference betwixt *Dauids* dayes and ours, those Ioviall, Saturnall golden dayes, in which he lived; and our Iren irefull times ! *Dauids* people, had they acted, such publicke parts of Gods prayses in our dayes; worshipped God, so seriously, so solemnely, so sincerely now; they had bene counted and called Puritans, Precisians, every mothers sonne of them : many an (i) Ifmalite would have scoft them : manie a (k) *Nicholl* mockt them; yea had but part of this Congregation assembled in the night, as the persecuted Christians were sometimes occasioned for their securitie, and the Disciples after Christs (l) Ascension; had there bene any religious (m) women amongst them, though *Mary Magdalens*, *Salomees* or *Susannas*. they should all have bene taxed, and traduced to have bene of the Family of love, or lust; Adamits or Anabaptists; they had bene censured everie one; their devotions had been turned on the topp of malignant tongues, into promiscuous daunces; they had escaped no better then the Primitive Christians, or then the sincerest in those dayes : at least they had bene counted more precise then wise, more hypocriticall then holy, thus publicke to prayse, and worship God, which they might have done well enough in private, without this Herauldin, and Trumpetting Gods prayse. (and in his, their owne) perhaps they had not escaped the imputations, which *Festus* gave unto (n) *Paul*, and (n) *Iehues* comfort Captaines to the annoynting Prophets, even of mad men.

i Gen. 31. 9.
k 2. Sam. 20. 6.

l Acts 12. 12.
m Chiefly a
Damosell Re-
de, as Acts 12. 13
Shee would be
counted & cal-
led too, as 2^o
rod. 11.

m Acts 26. 24
n 2. King. 9. 11

SECT. VIII.

*Dauids times, and ours, further ballanced : in respect of
multitudes, then Religious, now Irreligious.*

THUS *David* and his people were, as in a plerisic or burning
feaver of zeale, carried up, as (o) *Elias*, as in a fiery Cha-
riot : we are now in a cold pallie, frozen as *Efops* snake, yea, as

o 2. King. 2. 11.

p De frigidi-
tate Salamandri, Dis-
corides lib. 2. c. 5.
Galenus de Tem-
per. lib. 3. cap. 4.
Es Aug. de Civit.
Des, lib. 21. cap. 4.
q Iudges, 12. 6.

(p) *Salamanders* not to be heated, extinguishing all sparkes and fires that are put in us by good motions from God, or put to us by good motives from man. Oh the difference betwixt their blessing *Sibboleths* and our smoake, stinking, blaspheming, (q) *Sibboleths*! Reflect on my Text, & at first blush you see al this numerous and populous Congregation, blessing and worshipping God, to be blessed and prayed for ever: reflect on our times, and it would make anie true *Nathaniel*, that hath but a glimpse or dram of grace; his face to blush, his heart to bleed, his eares to tingle, to heare in thousand Parishes, and Congregations in England and Ireland (except some few, which feare an oath) the most part, chiefly in Ale-houses, Taverns, Innes, and Tippling houses, when the Devill and strong drinke is in, and the wic's out, not onely with tongues poysoned, as *Aspes*, blaspheming the best of men, as the drunkards, that made songs of *David*: but even setting their mouthes against heaven, barking against the soveraigne Majestie of the Almighty, as the Egyptian dogge against the Moone, tearing (as the Lion a Kydde, or the flesh Wolfe a sheepe) the heart, wounds, bloud, yea nayles, fecte, guts, yea all the parts of Christs humanitie, as though like Cannibals, they would eate his verie flesh againe (not as our Masse Priests & Papists in a blinde devotion, but) even in despight, as though with the Jewes they would Crucifie againe the Lords glorified bodie, and wound his wounds a fresh. Oh, the blasphemies of the multitude (in stead of blessings) for which the land mourns! Can a man come to any publike assembly (unlesse in Assises, Sessions, and such Courts where silence is injoynd) and, as I have purpose-ly observed, at Horse-races, Dogge-races, Men-races, in Markets, Fayres, Marriages, occasioned Feasts, and all publike meetings, from Nobles to Pages, from Knights to Plow-men, ther's not a man amongst Ten (to speake, which swearers doe not, with- in compasse) that makes conscience of an oath (chiefly of their faith & troath, which pawne they upon every triviall oc- casion) more then an Ape, as they say to cracke nuts? And as it holds in other places, so chiefly (as I see too experimentally in these our Plantations, in my observance) great men, Knights, Gentlemen, Yoemen, Husband-men, Servants, Serving-men, Prentices,

Prentices, Pages, yea Women and Children, Matrons and maydes, and old wives too (whose tongues wanting the gar- rison of Teeth, hang as loose as therest) have no oltner the use but the abuse of their tongues in this needlesse, unpleasing, unprofitable sinne. chiefly when heated with wrath & words, or in the bickerings of contestations, how doe not onely great, but even base spirits, revenge themselves upon God himselfe & wreaking their Teene by oathes upon the Creator, when they are any way provoked, by the creature ; as if a spirited ma- stiffe, being whipt by another, should fly in the face of his master ? as King *Hemys* foole, that being struck by any is said to stricke againe, ever his next fellowe, whether he hurt him or no ? But come now to our rascalitie, or risse-risse of the route, of the basest of the common (r) people, and you shall heare them, in their ordinarie talke, conference, commerce, working or walking together (besides what they act upō the Tribunal of their Ale-bench, in which these Serpents turne then Dragons) rapping, darting, yea laughing out, moe oathes in an houre, then ever they did good deedes all their dayes, croaking like so many Frogges, barking as so manie Dogges, as so manie Adders spitting their verie venome and poyson so in the very face of God, as a man would thinke he were amongst so many Devils, and Hell-hounds. I pretermite the curses, execrations, imprecations of our people, blasphemings, dallyings, jestings with (s) Scriptures and Sermons as with edge (t) tooles, mutterings, murmurings against God, as once rebelling (u) Israel, grunting as Swine, if but toucht with the least crosses, hissing like Snakes and Serpentes, in the least fire of afflictions : Oh this is to speake the language of *Ashod*, as accursed Cananites, whereas we should speake the language of Canaan, as these blessing Israelits. If I should presse the praise of this Prince, and people further, and lay ours to it, in an equall ballance comparing what they did with what wee doe not, as blacke compared to white, seemes more (w) blacke ; as the Heathens *Vulcan*, compared to their faire *Venus*, seemes more foule : so our Congregation and Commu- naltie, seeme as more sinfull, compared with these Saints, in *Dauids* dayes ; They are all dutious, devout. obsequious, thank-

r Mobile & ign-
mobilia vulgus.

f Itē procul, iso
profani.

c Non est bonū,
ludere cum San-
ctis.

u Exod. 16.

Numb. 11.

Numb. 16.

w Contraria
iuxta se opposita,
magis elucescunt.

thankfull, religious, at least in the outward man (for God onely knowes the heart and searcheth the (x) Reines and knowes, whether there were amongst this Congregation (as x *Ier.* 17.9. 10 amongst ours) any guiled (y) Posts, painted Sepulchers, Sodoms (z) Apples, rott at the Core, hollow hearted Hypocrits. But hoping the best, when wee can onely suspect, (not detect) the worst: even the generalitie of our plebeans, our vulgar people come short of these, in that they have hardly so much as shewes; they come not so neere heaven, as did sacrificing (1) *Cain*, weeping (2) *Esau*, the vowing (3) *Harlot*, the carnall (4) *Israelite*, propheting (5) *Balaam*, preaching (6) *Judas*, the praying (7) *Pharisee*, the foolish (8) *Virgins*, the fasting (9) *Iewes*, the humbled (10) *Ahab*, the Herodian hearer, the devoute Iewish women, the temporizing Hypocrite, and other retchlesse reprobates; for these had at least shewes of religion, as had (a) *Demas*, (b) *Saul* himselfe, and many moe; a name at least to live, like the Church of (c) *Sardis*, how ever, like those wanton widdowes in (d) *Timothy*, dead whilst living in sinnes and (e) *treipasses*; yea buried & stinking in Gods nostrils, as (f) *Lazarus* in mans: But our common Christians, for the most part, their courses are so lewd, that pleasing God, as a common woman doth her husband, they have not so much as a shew to live; they haue not so much as figg-leaves of outward profession, much lesse the fruite of practise; they want both stocke, and that which (as they say) shewes any substance of grace; they doe not so much as seeme religious, they have not even shadowes, their whole profession is profanation. I know God hath his elected ones in every place and people, chiefly where the meane is planted (as where also they be unplanted or corrupted) I know God had his Lot in (g) *Sodom*, his *Noah* amongst the (h) worldlings, his *Elias* and seven thousand moe unscene amongst the (i) *Baalites*, his *Sydrach*, *Nesach*, and *Daniell* in (k) *Babylon*, his *Ezekiel* amongst (l) *Scorpions*, his *Abraham* in (m) *Mesopotamia*, his *Dauids* in the very Tents of *Kedar* and (n) *Mesek*, his *Ioseph* in the Court of (o) *Pharaoh*, his *Israel* in (p) *Egypt*, yea such as

x *Ier.* 17.9. 10
y *Luke.* 11.39
40.41.42.
z *Solinus* cap. 36
Tacitus libro 11.
11mo animalium,
Aegissippus lib. 4
ca. 18. Imo de his
Pomis Sodomitici-
is, *Mira* refert
Tersul. apol. cap.
39. O. ofus lib. 1.
cap. 6. *August.* de
Civitate Dei, lib.
6. cap. 30. & 21.
cap. 5. *Præcipue*
Cyprianus de ex-
cidio Sodome.
(1) *Gen.* 4. 4. 5
(2) *Hebr.* 12. 16
(3) *Prouerb.* 7
(4) *Euen* *Dogg*
himselfe, 1. *Sam.*
22. will offer a
sacrifice.
(5) *Numb.* 23.
8.9
(6) *Ast.* 1. 23.
24.
(7) *Luke.* 18. 13
(8) *Matth.* 25.
(9) *Isay* 58.
(10) 1. *King.* 21
vltimo.
a *Coll.* 4. 14.
2. *Tim.* 4. 10.
b 1. *Sam.* 11. 15
& chap. 14. 7. 13
c *Revel.* 3. 1.
d 1. *Tim.* 5. 6.
e *Ephes.* 2. 1.
f *Iohn.* 1. 1. 39.
g *Genes.* 19. 2. Per 2. h *Luke.* 17. 26. *Genes.* 6. 8. i 1. *King.* 19. 18. k *Dan.* 3. 13. l *Ezek.*
2. 6. m *Ast.* 7. 2. n in *Psalms.* o *Genes.* 41. 45. p *Exod.* 3. 7.

Bated the Babylonian whoore, and by their pennes & tongues discovered her filthinesse, even in the darkest times of (q) Poperie. I know, as the Lord had a (r) Philip in Bethaida, a Nathaniel in (s) Cana, a Lazarus, a Martha, a Mary, even in that little (t) Bethania, a Simeon, a Ioseph, a Zachary, a Ioseph of Arimathea, that looked for the Redemption and Consolation Israel, even in the midst of a bloodie and sinfull Ierusalem; a Cornelius, a devoute (u) Centurion, even amongst the bandes of Romane souldiers; yea, a thundering Christian Legion in the campe of a heathenish (w) Emperour, even a Church in the house of Nero himselve: so in the profanest Places, Times, Cities, Townes, Parishes, yea sometimes Families, there be some that feare God, that keepe themselves free from the contagions of the times, hate the garment (x) polluted by the flesh, save themselves in the midst of a sinfull generation, stand in the gappe, as Moses and Aaron by (y) prayer, to prevent deserved plagues; yea, I say, even in the profanest householdes there be sometimes some holy ones, sometimes a (z) Ioseph in the house of Putiphar, a Jacob in the house of (a) Laban, a religious young mayde in the house of Naaman the (b) Syrian. I say there be even still some come amongst chaffe; but alas these Godly ones are thinne sowne, here one, and there one, as vnious; here one of a Tribe, and two of a (c) Citie, as pearles amongst pibbles, compared with the multitude of blasphemous sweaters, Goatish adulterers, Swinish drunkards, biting usurers, Theeves, profane Sabbath-breakers, and others, given over, like Ahab and Iezabell, to commit all wickednesse with greedinesse. Alas, the true Nathaniels, compared with these Nabals, these sensuall, sinfull * foolles, as God calls, and accounts them, which swarme as the Locusts and Grashoppers in everie place, as Egyptian frogges in Court, Countrey, Citie; they are so few, that thus shine as Starrs in this our darke night of Poperie and profanesse, so manie are carried away to all sinfull courses, with the verie streame and torrent of the times that we may say (as we see) that all are not so much; as seemingly religious, as here in Davids Court and Campe: But as David complaines in the (d) Psalmes, we may say our Congregations comment, *I bat all are gone out of the way, a ll, for the*

q See them expressed and nominated, by that learned worke of the B. of Meath, *De Ritu & successu Ecclesie*, out of all Records and authors, ancient and Moderne.
r Iohn 1. 44.
s Iohn 21. 2.
t Iohn. 11. 5. 12.
u Act. 10. 1.
w Of this legio who obtayned Raine to the saving of the Emperours armie, and how from the power of prayer, they were called *Legio fulminatrix*, we read in *Text ad Scapul. & in apol. ca. 5. in Enf. l. 5. c. 5. in Iustin. apol. 2. ad Antio. ad Iulian. in Al. Med. Theol. Col. (ed. 3. pag. 731.*
x Iude 23.
y Numb. 16. 22.
z Gen. 39. 1. 2.
a Gen. 29.
b 2 King. 5. 1. 2.
c Ier. 3. 1. 4.
* Pl. 14. 1. pro. 7. 7. Prov. 8. 6.
Ioh. 12. 30.
d Psal. 14. 3. 2.
Rom 3. 10. 11. 12

generalitie, are corrupt and become abominable: their throat is an open sepulcher, their seeke readie and swift, to shed blood. So little doe our multitudes parallell these people, so praysed in my Text, for praying God and other religious duties,

THE THIRD PART.

CHAP. I.

Application of all, to our English-Irish Israel.



Thereto wee have scene *David* act his part; in his Gratulatorie prayse, on the publicke stage: Piously, Personally, Publickely, Primarily. The people theirs, Initiatorily, Propensly, Obsequiously. Vniversally, after their Prince his patterne, & iussion the severall points and passages have beene made ours, by application: but as the marrow, and quintessence of all, that may be extracted, which concerns our meeting, and the solemnization of these dayes; take this for the conclusion of all, as my aymes and ends, in all that's spoken, without which, there's but a confusion of all; That where God blesteth, hee must bee blessed againe: a dignitie requiring a (e) dutie, a benefit from God, a blessing of God: all that hath beene sayd (as the hand in the Dyall to the houre) pointes to this point; everie part opened alreadie, and applied, being commixed as severall drugs, that in-joynt operations they may purge our ingratitude. Which because it is as a humour viscous and glutinous, (like * Pride the mother of it, and like the Devill the father of it) having once gott deepe possession in the hearts of our Nation, is heard to be dispossessed, pleading manie yeares prescription; since also as a Rebell and Traytor against God, being uncontroverted and not incountred, is daily waxeth stronger, and stronger, and gets head more and more; to the ruine of Kingdomes and Realmes, and supplanting of all where it gets dominion (as the usurping Turke with his (f) brethren, as *Atba-*

Beneficium
sulas officium.

Duodecim filij
superbia, vbi in-
obedientia, offen-
satio, curiositas,
& cuncta ceteris,
ingratitude, lege
apud Bernardi-
num de Bello, in
concordantia, Ti-
tulo de Superbia,
f Hec tunc
raignes puit
the rest to
death, as Am-
raib- dispatched
his five brethren,
de Mahomet had
murdered Ze-
mor, had he not
shed, of which
and many more.

Hec tunc will bee satisfied, let him reade the history of Scanderbeg, the Turkish historie, *Thomast* his Pilgrimage, lib. 3. cap. 8, and *Milburn* his *Isle Comment*, Anno 1555.

As with the Kings seed) putting to death everie grace, keeping out especially (as a Tyrant in an usurped Throne,) the true King, this Regall and Royall grace of gratitude : therefore for the suppressing of this Hell-bred Tyrant, and for the inthronizing this Tetrach, this Heaven-bred Monarch into his true seate, his legall Throne, the heart of man ; chiefly to helpe it to regaine his Monarchie in the spirits of our Britanickall Nation, and of us their off-springs here Hybernified ; I will not be wanting, according to my tallent, to cast this Cananite out of our borders ; to crush the head of this Serpent, this viperous ingratitude ; and to bring backe againe joyfully, (as the Jewes their exiled David from Hebron to (g) Ierusalem) this true grace of gratitude ; as the Athenians at last, reduced their worthie Themistocles, and the Romanes their Tully, from their ostracisme, &c. which that I may effect, as my heart desirously affects : I will use motives, as my chiefe spirituall weapons ; Secondly, prescribe meanes, as the ordering of my Rarckes ; Thirdly, remove * impediments, as the discoverie of Ambushments. and these will we doe, as God and your patience shall permit.

First for the motives, (as ayming still method,) take them eyther generall, or more especiall, 1. Generall, as they concerne all Christians to be thankefull, of what sort, sexe, qualitie, conditions soever they bee ; for all mercies, of what nature soever, reiterated, or renewed, to their soules or bodies ; and above all things, to steare from this rocke, of ingratitude eyther to God the principall author and agent : or to man, the mediate organ and instrument of any good, to them or theirs. 2. Speciall, as they concerne the solemnization of these late mercies, in which we promise, and purpose to commemorate, and congratulate (as David and his subjects here in their times) the mercies of adoration, or preservation, to our English Israel, in which even we, now English-Irish, have deeply shared, 1. For the first ; if any soule here present, or to whom soever these presents shall come, finde himselfe infected with this leprous disease of ingratitude ; which as a fellow or gangreen, hath spread over the whole bodie almost of our Nation ; and as poyson corrupted the blouds of so many.

2. Sam. 5. 2. 3.

* Quod primum in intentione, ultimum in executione. I have not fully prescribed the meanes, nor removed the lets or remoraes as I intended ; because the booke contrary to my first project swels so great already ; but quod deservit non auferunt, I promise them God willing, if ever these bee thought worthy reprinting : otherwise, satis est valuisse ; & 1. Iria possunt esse effe.

ny. Let him take these physicall purgatives for the cleansing and purifying of his infected spirits, the killing of the humor and tumour of pride, (the originall of it,) together with some Iulupps, & Cordials to corroborate his heart against it, and to breed and increase in him this good spirit, this good vitall bloud of true gratitude, the fayre daughter, of a fruitefull mother true grace.

CHAP. II.

Motives to thankfulness.

First let him know that this thankfulness hath his speciall mandate, and injunction from God in severall (g) Scriptures; it hath his warrant and signe in the great Court of heaven; it comes from the great Monarch of the world, to every Microcosme, and little world; it is enacted in the highest Parliament, as Gods Statute law, and upon penaltie to the contrary to be executed, by everie one. It's that taxe, and Subsidie and spirituall tribute imposed, and exacted upon everie subject, not denied crossed or contradicted by any, unlesse by some that like stuborne Forts, and Castles, stand in opposition, or as Kearnes come out in rebellion, against the supreme and soveraigne Majestie of God himselfe. The King of Kings yea this must be payd in our owne persons, of high, low, rich, poore, learned and unlearned, Prince, Peere, Potentate, Duke, Marquesse, Earle, Baron, Knight, Gentleman, Yeomen, Husband-man, Labourer, Plebeian, Common-beggar; wee cannot doe this dutie by a depute or attorney, none can make *affidavit* one for another, as in our Civill Courts; even David a King is not exempted from this homage, neyther other Kings, much lesse the vulgars, if not Senatours, Magistrates and Patritians.

Secondly the easinesse of this tasks if neglected, and unperformed, admits no apologic, no plea, nor excuse: great Subsidies and Customes imposed, as appeares in our Chronicles, & all Histories, have occasioned mutterings, murmurings, mutinies, rebellions in the Subjects as perplexed Israel against perverse (b) *Reboam*, and so in (i) England about paying of Poll-

MONEY

g Psalm. 106. 15
 Psalm. 107.
 1. Thim. 12. 16.
 27.

h 1. King. 12. 18
 i See Stowes &
 Mellinsheds
 Chronicles.

money: and *Peter* pence. But this imposition of gratitudeto God (if God give grace) is as easly performed, as injoynd What great inconvenience was it for *Naaman* the Syrian, to wash in (k) Iordan? for the halt to wash in the Poole of (l) Bethsaida? for the Leaper to goe shew himselfe to the (m) Priest? for the poore widdow to throw (n) a mite into the Treasurie? for a man to open his mouth, and the doore of his lippes, or rather of the heart to God, (as the Marry-gold opens to the Sunne) and shewforth his prayes? if the Prophet had commanded thee some great thing, say the servants to that Syrian, thou oughtest to have done (o) it: So if the Lord should command us, in requitall of all his mercies, to give to the poore, not onely halfe with (p) *Zachens*, but (as he tryed that young Iusticiarie in the (q) Gospell) even all our goods: wee ought to give all to him (for him) that hath given all to us: If he injoyne us to sacrifice our sonnes, as once (r) *Abraham*; to give our bodies to be burned, as once the Martyres in the Paganish, Arrian, and Popish persecution; wee should not grudge the Lord our goods; our blouds, our sonnes, yea our verie soules; as was once the case of (s) *Moses*, and of (t) *Paul* himselfe, to vindicate and redeeme the glorie of God, to which every creature, in heaven and earth must be subordinate: but now he injoynes us a more facill and ready way, which wee may honour, and glorifie him, and that's by our Thankfulnessse, our Cordiall and heartie acknowledgement of his mercies: a yoke that is not heaue, but easie; a burthen not laborious, but (u) light: a thing not unseemely but seemly, a thing not incongruous any way or undecent, but exceeding good: Psal. 92. 1. *Tea pleasant and comely*: Psal. 147. 1 Now how can wee be wanting to this Eucharisticall, spirituall dutie, that hath in it all the requisites of the Pagans morall good, being honest, pleasant, profitable, unlesse we will be a wanting to Gods glorie and our owne goods? 1. had God commanded us onely to sacrifice our eyes, blinde *Bartimeus* and such as had beene borne blinde, (as he in the 9. of *Iohn*) could not have offered this sacrifice. 2. or onely our eares and tongues: the deafe, and the dumbe had beene excluded his service: 3. or our wealth and full bagges, the poore had beene

k 2. Kings. 5.
l Iohn 5. 4. 5.
m Luke, 17. 14.
n Luke, 21. 2.

o 2 Kings, 5. 14.

p Luke 19. 8.
q Mark, 10. 21.

r Gen. 22. 1. 2. 3.

s Exod. 12. 32.
See D. Wille's
his Comment
in his Hexapla: 771 &
in Lucanum in
locum.

t Rom. 9.

u Mark, 11. 29.
Psalm. 33. 1.

* *Vile honestū
inundum, Cicero
in Offic. Et om-
ne cuius pūssum,
qui misitū mīle
dulci.*

* Apud Alexandrum, de Alexandro, Fufius.

Pfalms. 50.

y. Dan. 5. 24.

Prover. 23. 26.

2. Actian. 6. biff.

cap. 2. Doctores

autem, ut Ambr.

in Math. 24. 60.

49. Augufti fuper

Iohan. tract. 36.

in principio, &

Iffidor. lib. 12. ca.

7. Aquilam ap-

plicans, ad Chri-

ftianum.

to feeke for his sacrifice (as that poore Persian for his * gift, when suddenly he met with his King) But now since the Lord requires neyther thousand Rammes out of the flocke, nor the Goates from the hills, nor the Bullockes from the stalles, nor such Hecatombs; nor the eare, nor the eye, nor tongue; for these the hypocrite and temporizer give him; but onely a cordiall and a gratefull (y) heart, actively, passively, constantly, conscionably, universally obedient to God, (the verie life and soule of all gratitude) since Christ the princely (x) Eagle ascended, (as it is writ of naturall Eagles) chiefly delights to pray upou the heart; he that gives not this, gives nothing as God would, nothing as he should.

Thirdly there be many gracious promises made to the thankfull, as goads of the sanctuarie and prickles, to excite & stirre up to this dutie; as golden cordes to draw and allure us to it: as also manie threats and menaces, as so many thunderbolts against the unthankfull. besides other Scriptures the whole 28. Chapter of Deuteronomie, and 26. of Leviticus is spent in this argument.

CHAP. III.

Further motives to thankfulnessse, From the blessings it brings & continues.

Forthly, let us consider the blessings and good things which gratitude brings or continues, with the inconveniences and subsequeut prejudices of ingratitude, as arguments which not onely Divinitie but even heathenish oratorie, hath used; both perswasive, and disswasive from (a) rewards and (b) punishments. First, to begin even with the least; the mightie and mercifull God, takes this gratitude, exceedingly kinde at our hands, gives manie encomions and commendations on the gratefull, as he did on Salomon: 1. Kings 3. v. 6. 7. 8. (even as a man that hath but a glimpse and sparke of that justice & mercie, which are attributes essentiall in (c) God, wonderously approves and applaudes a thankfull person where ever he meets with such, as a black Swan, or white (d) Crow, in

a *Provisio à pe-
riculo.*

b *Oderunt pec-
care boni viri-
tis amore. Ode-
runt peccare ma-
li, formidino pe-
na.*

c *Quicquid est
in Deo, est Deus.
Lactantius, de as-
tributis Dei.*

d *Regia avis in terris, nigroque similima Cygno vera gratitudo.*

any condition) whereas againe God sharply and severely
taxeth & redargueth, not only the ingratitude of the (a) Iewes,
of (f) *Iezabell*, of (g) *Laodicea*, as to bee such indeed which
his soule loathes and abhorrs, and his stomacke cannot digest,
more then luke warme water; preferring even the verie brute
beastes, the Oxe, and the Ass before (h) them: but even layes
open detests, (and detests) the ingratitude of the very Gen-
tiles themselves, that had no guidance but the dimme sparke
of (i) nature. Now if a Courtier would be in disgrace with his
King, as (k) *Haman* once with *Affuerus*; a childe with his fa-
ther, as (l) *Cham* and *Canaan* with *Noah*; a servant with his
master, as (m) *Iudas* with our Saviour Christ; and sycophan-
izing treacherous *Ziba* with (n) *Achish*; a friend with
his great friend, as *David's* treacherous companions were de-
servedly in disgrace with * *David*. If we would live in Rome,
as the Proverbe is, and contest and contend with the Pope (if
that impostor may be named in that line, where God is named)
then let us continue still (as we doe) in our obstinate rebellion
and viperous ingratitude.

Secondly. let us consider and lay to heart, that gra-
titude and thankfulnessse, is the verie meanes to perpet-
uate and continue mercies, of what nature soever in anie
measure received; yea intayle them as it were surer then
our lands, and revenues to us, and to our heires for ever, if they
walke worthy of them: God being the God, not onely of *Ab-
raham*, but of his seede *Isaac* and (o) *Jacob*; oft in mercie, re-
membring distressed *Israel*, the off-spring of that Patriarchall
roote, even for his Covenant sake with *Abraham*, for his ser-
vant *David's* * sake; as indeed to speake my thoughts & opinion
freely, if not judgement, if without touching or prying into
the (p) Arke, entering into Gods secrets intruding to be of his
privie Counsell, from which rockes I steare; we may make any
scrutiny or search into the reasons of Gods progresse and pro-
ceedings with a nation, the Lord being holy in all his wayes
and righteous in all his workes; his judgements, though se-
cret, yet never (q) unjust: Considering great Brittaines ma-
ny and manifold merveilous & miraculous deliverance, pluckt
off (as in the year 88. especially, and the Powder treason and
plott

c *Ierem.* 5. 7.f *Revel.* 2. 22.g *Rev.* 3. 15. 16

17.

h *Psalm.* 14i *Rom.* 2. 22. 23.

24.

k *Esther.* 7. 9.l *Genes.* 9. 25.m *Iob.* 6. 70. 71.n *2 Sam.* 19. 26

27

* *Psalm.* 41. 9.o *Matt.* 22. 32.* *1 King.* 11. 34.p *1 Sam.* 6. 19.q *Servata esse**possunt iudicia**Dei, iniqua esse**non possunt.*

r Gen. 19. 16.
Dan. 6.

f Hee used in
his prayers and
ejaculatory
mentall desires
to reiterate this
Iteum Domine,
iterum Domine:
once againe,
once againe,
send the Gospell
to this unthak-
full land.

t In that *Quin-*
quagesima Maria.

u *Reb. 4. 1. 2. 3.*
w whose death
was so lamen-
ted that in anie
disaster which
befals the Turk
it's proverbiall:

Morsus est
Mustapha.

x *Ezra 1. 5. & 3*

y 2. *Ezr. 10. 12*

w Throwing
his blood into
the ayre with
viciſti Galilee,
viciſti, thou haſt
overcome *Gal-*
illean, thou haſt
overcome.

Theodori.

x *Iudges 5. 20.*

y See in the
end of *Zegedins*
Tables in folio:

Gods judgement: gainſt ſeverall hereticks. a *Apud Manſerium & Bergomensem in ſupplemento*
Chronico. um. a E. 04. 14. 16. b *Eff. 12. 23.* c *Recitat hiſtoriam Siſridus preſbiter lib. 1. Epitomes*
anno Dom. 923. Et Maieſus de diebus Canticis. vol. 7. pag. 254. quanquam author Chronologia computa-
tioni ſub Anno D. 619 14. non de i. i. i. i. i. i. i. ſed Damonibus.

plot prevented (as a brand out of the fire as *Lot* out of (*r*) *Sodom*,
as *Daniel* out of the mouth of Lions, yea and of digging Foxes
too, who though they digg nye us, yet they digg by us; pre-
ſerved, as *David* and his companie, from Saulites, Nymrodi-
an bloody-hunters, together with other poſitive mercies, as
the reſhining once againe according to that zealous Latimers
(our Engliſh Luthers (*f*) prayers) of the Goſpell, breaking as
the Sunne out of that darke Popiſh cloud, of conglomerated
Engliſh (*t*) blood; the continuance of it ſtill, the going for-
ward of our ſpiritual Tenable, notwithstanding the diſtur-
bances, ſcoſſis, and plots of ſo many libelling, lying Popiſh
Tobiah's, and (*u*) Sanballats; the reduction of our Illuſtrious
Prince amongſt us, better beloved of us then (*w*) *Mustapha*,
amongſt his *Ottomans*; with as much joy rewelcomed as Iſraels
returne from (*x*) Chaldaea, as *Iſaacks* birth was to laughing
(*y*) *Sarah* and rejoycing *Abraham*: together with that which
I cannot pretermite (leaſt if wee hold our tongues, and be ſi-
lent, the very ſtones ſhould ſpeake) that viſible and remarke-
able judgement, to ſpeake in veritie and charitie both at once;
if ſame (*Battus* like) doe not babble, which lately befell upon
the adverſaries of our *Judah*; the Lords owne immediate
hand, (for aſtryall hath experimented, it cannot be fathered
as the powder plott ſhould have beene upon any Puritane as
they impurely call them, no *Sampſon*, no Proteſtant Nazarite,
their peſtilent pollicies may perhaps give out having eyther
hand in, or heart to this tragedie:) But I ſay Gods owne hand
which ſhot from heaven againſt (*w*) *Julian*, fought from hea-
ven againſt *Amaleck* and (*x*) *Iabin*, caſt a thunderbolt from
heaven againſt that *Arrian* (*y*) *Anaſtaſius*, threw the chamber
called *Ieruſalem* upon the head of that (*x*) *Nicomancer Silver-*
ſter the ſecond, drowned *Pharaoh* in the (*a*) *Sea*, ſmit proud
Herod with (*b*) wormes, devoured *Hatto* of *Mentz* with
(*c*) *Rats*, that hand which oft as a ſhiriffe apprehends, and as
a generall by Martiall-law executes wrath on the wicked *iſſo*

ally in the verie act of sinne, as on the blinded (d) Sodomites, presumptuous (e) *Nabuchadnezzar*, the Gospels (f) carnalists, that hand pulling down Dagon's house upon the head of these Philistines; these Dagonites, in the very midst of their Idolatrous sacrifices, by a visible sermon, and as by an audible voice from heaven, I say speaking to us, how much hee honours that Arke of his truth fixed amongst us; and to them how much he detests their abominations, paying home at last their provocations: by this fall also prolonging the fall of their Bell, their Babel, tutoring them also in their bloudie projects, as once *Saul*, what it is to kicke against the pricke; to contest with the Lord Protector of Israel; I say in all probabilitie, leaving Gods secret justice, or mercie wee are in a great part to attribute, the continuation and succession of these mercies, to our English Israel, as partly even to the pietie, constancie, patience zealous prayers, & teares of our Queene *Maryes* * Martyres: so more specially and particularly to the gracious humiliations, fasts and teares of the faithfull of the land, in our distresses and dangers and feates in the absence of our Prince, as also to their cordiall and heartie gratulations, for his joyfull and triumphall reduction, both the positive blessings we enjoy, and the privitive evils that have beene kept from us, both the one, and the other are to be ascribed more to the prayers and thanksgivings of the upright in the land, then to all the powers and pollicies of man, or the arme of flesh: for as God bleseth even private families, for the cause of some one, as the house of *Laban* for *Jacobs* (d) cause, the house of (e) *Putiphar*, the *Taylers* (f) prison, yea the Court of *Pharaoh* for *Iosephs* (g) cause: preserved by raine (h) sent in a wondrous drought, the whole armie of an heathenish Emperour, for the cause of one Christian Legion: saved all that were in the Ship with *Paul*, Acts 27. 24. for *Pauls* cause, how much more doth the Lord powre both precious mercies, & reprove a land from deserved plagues, depending judgements for the cause of manie *Noahs*, *Dauids*, and *Daniels* that are upright in the land, who upon all occasions, are both humbled for judgements, & thankfull for mercies, herein God imitating man, who is willing ever to doe most good where hee findes the recipient parties

d Gen. 19. 11
e Dan. 4. 30.
f Luke. 12. 20.

* In that *quin*, *quennin Maria*, as it is called.
d Genes. 30. 27
e Gen. 39. 5.
f *Ibid*, vers. 23.
g Gen. 47. v. 25
h *Antonius* his army, being 5. daies without water, on the mountaines of Germany, by the prayers of a Legion of Christian soldiers was relieved by Raine from heaven, whereupon as we have already alledged from *Isidore* *Martyr*, *Tertul*, *Eusebius*, it was called the thundering legion.

most thankfull, casting like the husband-man ever his seede most willingly, in that ground which hath recompenced his former laboures and paines in former yeares, with the most gratefull interest: thankfulnessse for one mercie, ever drawing on another, as one circle in the water makes another, that a third, and that a fourth, as one lincke in a chaine drawes on another, lincke after lincke; as indeede why did *Iehouah* accumulate so manie mercies upon *David*, one after another, as one beame of the Sunne reflecting after another, making his cup to overflow, his lott to fall in a fayre ground, giving him a goodly heritage, Crowning him with long life, spreading his Table, leading him still into the greene * pastures, but because he was ever so thankfull to his Shepheard? As for further instance; *David* is preserved from a raging Beare, a ramping (i) Lion, he is thankfull for this deliverance: after hee is rescued from (k) *Saul*, more raging, roaring, ramping then they * both. After from the Iebulites, after from *Achitophell*, from *Abfalon*, after from *Sheba*: hee is thankfull whilst hee raigned in Hebron, as a pettie King; therefore God enlargeth his Territories, and plants him in (l) *Ierusalem* (as Gods high Stewart now among us) being found faithfull in governing the yonger Scotland, espoused him at last to the elder sister England; as *Iacob* after his faithfull service prudence and patience, at last injoyed (joyed in) his fairest (m) *Rachel*; as that good servant in the Gospell, that was faithfull in a few Tallents, was made ruler over many (n) Cities: thus *Ioseph* also delivered out of a pitt by (o) *Ruben*, no doubt being thankfull for that, God delivered him out of a deepe (p) ditch, a more dangerous pit (the traynes of a whorish Mistrresse) the prison of an ungratefull Master: So *Moses* being thankfull, for his deliverance from (q) *Pharaoh* and the pursuing Egyptian host; God after takes his part against (r) *Amalek*, against *Mosh*, & vindicates his cause against his sister (s) *Miriam*, xiualuating *Aron*, being ever readie at all essayes, as a friend at neede to bestead him in all his exigents.

Thirdly thanksgiving sanctifies unto us every blessing, yea every creature, every action, every calling, yea what ever wee set our hands too, our meates, our drinckes, our exercise, recreations.

* Psalm. 23.
 per totum in alijs
 Psalmis.

i 1. Sam. 17. 34.
 35. 36.

k 1. Sam. 23. ch.
 24. chap. 26.

* Homo homini
 Lupus: Imo ho-
 mo homini De-
 mon.

l 2. Sam. 5. 1. 23

m Gen. 29. 18.

n Matth. 25. 7.
 20. 21. 22. 23.

o Genes. 37. 28.
 p Prov. 23. 7. 27

q Exod. 15. per
 totum.

r Exod. 17. 11.
 s Numb. 12. 67

creations, studies, mariages, journeyes, rests, priuacies, companies, yea what not: as it is a *species* & part of * prayer without which, every thing we intermedle with, is like our selves impure and (x) uncleane. Wee handle them, (as Colliers or Smiths sometimes eate their meate) *illis manibus*, with unwashen hands, yea, wee use, abuse every blessing, as usurpers, incrochers, yea purloyners, where we have no right, nor title, more then a theefe to a true mans purse; leave is light, but without thankfulnessse we take leave, wee aske none, wee are not onely unmannerly, but without question more bold with God then welcome.

■ Vide Sculreth
de Oratione, vel
precatone, pag.
2.3.
r 1.Tim.4.1.2.1

CHAP. III.

*Ingratitude a sinne against grace, and nature,
condemned by the very heathens.*

Fourthly, a thanklesse heart is an evident signall and demonstration of a gracelesse heart, where ther's no gratitude, it's certaine ther's no grace: for as thankfulnessse is conjoynd with other graces, as with prayer and spirituall (u) rejoycing, as the inseparable companions and adjuncts: so as *Hypocrates* twins, they live and die together, as relatives, they depēd one upon another, as it is oft with some woman & her conceived childe: the death or life of the one, is oft the death or the life of both. And indeede, as this is a true rule in the aggravation of anie sinne, that the more unnaturall that anie sinne is, the more odious, horrible, and unmeasurable sinfull, it is; as fratricide and brother butchering (such as *Cains* against *Abell*, *Abfalons* against (w) *Ammon*, *Alphonfus* his (x) brother *Diaxius*, is worse then homicide or man-killing; as incest such as (y) *Rubens* with his mother in law, *Ammons* with his sister * *Thamar*, and that of the incestuous (z) *Corinthian* is worse then adulterie or simple fornication, because more unnaturall: so it is with ingratitude the hagg is more ugly, and deformed, in that shee is a monster-bred against the very light course, and kinde of nature, much more against the Sun-shine of grace.

u 1.Thol. 5.16.
17.18.
w 2.Sam. 13.38
x A proctour
in Rome that
came very farr,
to performe a
meritorious
act, the mur-
der of his bro-
ther in bed
with a hatchet,
because he was
a protestant.
y Gen. 35. 23.
* 2.Sam. 13.4-8
z 2.Cor. 2.5.6.

2 De istis statuis
& imaginibus
multa habemus,
apud Ciceronem,
& Tranquillum
Perseum, & Lu-
venalem, sic de
Corona Murali,
Caesari Nav. lib.
ovalis oleagina.
Civica obliſſona.
li, populea, &c.
Reliquisq; hono-
ribus datis belli-
colis, lege apud
Plin. lib. 10. c. 22
apud Guevar. in
monte Carvaria,
& Cassanem in
Catalogo. pars. 1.
pag. 8. Præcipue
apud Iosephum in
3. & 4. antiq. &
apud Celſum Rhod.
lib. 1. antiq. lib. 3
cap. 6.
x Plin. nat. hist.
lib. 4. cap. 14.

Fistly to illustrate this a little further, as another motive, to set an edge upon our affections towards this beautilous *Helena*, this excellent grace of true gratitude, and to hate that foule *Thirsites*, that *Ate* or hellish hagg ingratitude, to make that positive which wee have made comparative: Let it not passe our animadversion, and consideration; that (to the shame and obloquie of ungratefull ungracious Christians) even Pagans and Heathens have beene found thankfull, yea by the erecting of Trophies, Images, Statues. (a) Pictures, they have expressed their gratitude to their Eupaters, Patriots and Benefactors of their countries, as the Romanes to their *Scipios*, *Decians*, *Horatians*, *Curtians*, the Athenians to their *Codrus*, the *Ægyptians* to their *Ptolemies*, for freeing their countries of enemies, themselves off feares, preserving their peace. their goods, wives, children, and such blessings received by their means.

Yea they have thankfully honoured the memoriall of those that by their prowesse & valour have rid them of poysonous and noysome Serpents, Lions, Dragons, fierce and ugly destroying monsters; thus they gratefully honoured their *Heroes* for subduing *Cacus* the robber, *Sphinx*, *Cerberus* & *Gerion*: *Perseus* for killing the snakie *Medusa*: *Bellerophon* for conquering that *Chymera*: *Regulus* for destroying that great and terrible (x) serpent at the flood *Bragada*: *Capadox* for quelling the African snake, *Corebus* for overthrowing that Grecian monster: *Alcon* for shooting the Dragon of Creete: *Meleager* and *Acastus* for killing the Calidonian Bore: *Cadmus*, and diverse others for subduing other Serpents, Dragons, Minotaures recorded in histories, as much honoured by them, as our *S. George*, *Bevis* of South-hampton, *Guy* of Warwicke, and others amongst us, whose fabulous stories in such exploits as these, are received as Gospels truth by the credulous Popish (I doubt too much too of the Protestant) Laytie.

So these Pagans have honoured such living by erecting their pictures to living, lasting glorie; deified them dying amongst their gods: placed them above the starres, by whom Artes and Sciences for their experimented good have beene invented or perfected, as *Ceres* *Triptolemus*, *Saturne*, the invention of Corne by tillage, *Bacchus* for planting Vines, others for other inven-

tions

tions, particularized by *Polidor* * *Virgil*, no lesse prodigall and profuse have they beene gratefully distributing large honours to those, by whom Letters were first found, and invented, or good lawes have beene acted, and established: Thus to this day *Lycurgus* amongst the Lacedemonians *Zelus* amongst the Locrenians: *Mynos* amongst the Cretians, *Philo* amongst the Corinthians: *Zalmoxis* amongst the Scythians, as once *Romulus* amongst the Romans, with other legifers and law-givers or interpreters of their Lawes, in other nations, as the *Druides* amongst the Gaules, *Mahomet* to this day amongst his Saracens: the *Brachmans* and *Gymnosophists* amongst the Indians, the *Magi* amongst the Persians have their names prayesd and perpetuated even to these times, in which honours also *Menno* the first founder of Letters amongst the Egyptians, *Rhadamanthus* amongst the Assyrians, *Nicostrata* amongst the Romans, *Phenices* amongst the Grecians have deeply and deservedly shared.

Yea these heathens have beene in their kinde, not onely thankfull to their best deserving men; which they have counted their Heroes, yea as semelians, or halfe Gods, but they have beene more thankfull to the multitude (stultitude) of their imaginarie gods, whom in their blinded superstition they have acknowledged as authors of their good, preservers of their safetie, preventers of their evils, or as appears by their owne Authors, their (a) Poets, (b) Orators, (c) Historians, (d) Philosophers, (e) Physitians, as they had diverse and different lustrations and purging sacrifices, for their Cities, Campes, Fields, Courts, Houses, Ships, Families, Functions, after different wayes and ceremonies: so had they Eucharistical and gratulatorie sacrifices, wherein to honour their Gods the more, they caused their Priests to sing solemne Hymnes, and Sonets to their prayes as *Io Pcan* to *Apollo*, amorous songs to *Venus*, martiall hymnes to *Mars*, others to (f) *Ceres*, (g) *Diana*, (h) *Dionysius*, &c. And as they placed and assigned them (as our Popelings this day their deified adored Saints) their severall functions, as tutors and guardians over severall things, as *Ceres* over fruites, (i) *Triptolemus* over Corne, *Bacchus* over Vines: *Chloris* over flowers: *Vertumnus* over apples: *Aristeus*

* *Libris de inventionis ritibus.*

a Apud Poetas
Virgil lib. 1. Georg. lib. 5. 6. aneid.
Ovid. lib. 4. Fast.
lib. 6. Metam.
Horat. lib. 2. in fine Tibul. eleg. 1
5. libri primi, Propertius li. 4. eleg.
9. & Juvenal. Satyr. 2.

b Cicero de Divinatione. & Par. li. 4. lingua Latina

c Livius lib. 2. 3

4. & 22. Herod.

lib. 7. Festus Pompeius li. 1. 4. Histic.

lib. 4. Cato rei rust.

lib. 41. Plin. li. 3. 9

cap. 15 Cyprian. li. 5 belli Civilis.

d Proclus de sacrificiis, Plutarch.

in Bras. & Mac.

li. Saturn. 1. & 3

e Gal. 1. de sanis, suend. c. 7. Avice. 1. 1. fin. 3.

f Alfar. 1. 2. pract.

lib. 2. 6. cap. 2.

f Cereri lulos,

g Diana bipingua

h Dionys. Tyshir.

Matol. de diebus canic. part. 2. col.

pag. 96.

i idem par. 2. 201.

1. pag. 23.

k See a conceited Booke called the Beehive of the Romish Church, one M. Emirod his picture of a papist, chiefly D. Smecliffe his *Turcopapismus*, against Giffords *Calvino Turcismus*.

l *De diversis sacrificijs Romanorum, vide apud Feneftellam, & passim apud Livium & Græcorum, & Aegyptiorum apud Macrobiolum de diebus canicular. part. 2. col. 1. pag. 55.*

over hony, their *Lares* and *Panates* over their households, &c. as also over severall places assigned their powers, as *Iupiter* in the Heavens: *Iuno* in the Ayre: *Neptune* in the Seas: *Pluto* in the infernall hels: the *Fawnes* and *Satyrs* over the Woods: the *Driades* over Trees and Mountaines: their *Naides* over fountaines: as also (in which still our (k) Papists sympathize) over severall professions and functions Liberall, Illiberall, Military, Physicall, Mechanicall, as *Minerva* over the learned: *Phæbus* over the Muses: *Aesculapius* over physicke and Physitians: *Vulcan* over smiths: *Venus* and *Cupid* over love and lovers: *Mercury* over Cheaters, and Cuni-catchers: *Mars* and *Bellona* over warres, and warriours: *Lucina* over women in childe-bed: and so of the rest: So when they perceived or but conceited, that any thing prospered better, or any feared or felt evill was prevented, by the tuition and protection of their titular gods: So (in imitation of the Jewes, in their sacrifices to the true Iehovah) they have shewed their thankfulness by their Eucharisticall oblations and (l) sacrifices, yea by the presenting of gifts unto them (as our Papists still loading, the Altars, before Images, and Shrines) and by significant Emblems and symbols, representing their powers, inclinations and operations, as appeares, by the assigning unto *Vulcan* a hammer: to *Pan* a pipe: to *Sibill* a Bell; to *Bacchus* a Tyger: to *Venus* a Swan; to *Saturne* a Serpent: to *Aesculapius* a Snake: to *Minerva* an Owle: to *Mars* a Wolfe: to *Mercury* a Caducean wand: to *Diana* a Hart, and dogs: to *Phæbus* a Crow: to *Bacchus* a Panther: to *Pallas* a Speare: to *Iupiter* an Eagle: to *Cupid* bow and arrowes; to *Iuno* a Peacocke: to *Hercules* a club, &c. & so the rest. Now shall superstition be more thankfull to her false Gods, then true religion to the true God? Shall the Devill deluding these Pagans, (as at this day our Papists) by his sleights, and operations, working (as by once speaking in Edens Serpent, Dodons oake, *Apolloes* Oracle, and oft in Images) by and in these imaginarie dieties, his owne ends: Shall he (which as Gods Ape, and emulator, lie above all things desires) obtaine more honour of these Idolaters, then the true God of us, his professed servants? Shall Pagans be more thankfull then Christians? (as purposely, by more paines I have expressed) sure,

as the Ninivites, the Queene of (m) Sheba: and the Sodomites themselves against the ungratefull ungracious Iewes: so these Pagans shall testifie against us at the great Tribunall, in our omisions of these gratulatorie duties to the true Iehovah: which they blindly gave to their Imaginarie (n) Gods, their well deserving deified men.

m *Matth. 12. 43*
42.
n *Quomodo*
Gentile: gratias
egerunt dñs suis
sacrificijs vide a.
apud Mercurium
Trifonegillum, in
Pimandro cap. 1.
Gale. de usu par-
titu. & apud Al-
Fled. in sua theo-
logia natural.

CHAP. V.

Christian and Heathenish ingratitude exemplified.

SIXtly as these heathens. have beene themselves gratefull and thankefull to their gods, and to their best meriting men: so they have from the light and sparke of nature, wondrously distasted, detested, and declaymed against the ingratitude of others: holding an ungratefull man, the veryest viper, the ugliest monster in the (o) world; the most unprofitable bulke, and burthen of the earth: the Center of all injustice, the compendium, and abstract of all that can be called ill in (p) a man: yea as the best Morallists, chiefly (q) *Plutarch*, (r) *Seneca*, (s) *Tully*, have given many rules and motives to gratitude, telling us that for the benefits wee receive eyther from God or man, we must in imitation of the fertile ground, render more then wee have received: no more grudging to repay thanks backe againe, for good turnes done, then to redeliver backe againe, the pledges, and pawnes we have had in our custodie; not forgetting the good, that from any, we have received, but the good we have done: with many such particular counsellis, cautions, and caveats. So these with other grave and learned Historians, have severely censured, and branded with a perpetuall blot of obloquie, and infamie such persons, yea such Provinces, Nations, and Kingdomes as have beene unthankfull, to well deserving men, much more to their gods, making ingratitude the canker in the Rose, the Cantharides in the oyntment. the soyle and staine of many other excellent gifts & parts. of such as other-ways excelled in Armes or in Arts: Thus they Satyrically,

o *Ingrato homi-*
ne, terra peius
non creat.
p *Si ingratum*
dixeris omnia di-
xeris.
q *In Moralibus:*
r *De beneficijs l.*
4. c. 21. & 27. &
libr. 5. passim.
s *Libr. 1. Officio-*
rum, sic plurima
apud Stobaeum,
lib. de beneficijs.

and

and sharply taxe the ingratitude of that *Paris* (or *Alexander Phrygius*) in stealing away the wife of *Menelaus*, and treacherously killing the King of *Sydon*, of both whom hee was courteously entertayned, against the lawes of nature, of Nations and hospitalitie, thus also (v) *Appian*, and all Romane historiographers since lay loades upon the vile ingratitude of *Cassius* and *Brutus* *Cæsars* sonne in (u) law, *Domitius Trebonius*, *Tullius Cymber*, the two *Servilij*, *Casca*, *Hala*, with other confederats, in bewitching stabbing *Julius Cæsar*, with bodkins in the Senate house (as dispitefully, as *Gerson* was stabbed by his ungratefull schollers, by the instigation of emulating-Fryers, or as *Fulvia* Tyranized over *Tullies* tongue with her needle) notwithstanding this worthie *Cæsar* had pardoned some of them with many others of the Pompeyan faction, out of that clemencie which (w) *Tully* every where so commends. So, who can with patience reade in *Livie*, and *Plutarch*, the ingratitude of the Romanes toward the two *Scipios*, the *African* and the *Emilian*, the first whereof, though hee were their fortresse in so many fights, perished in *Læviterium*? The second for all his Conquests over the *Carthagenians* and *Numantines*, found in Rome a murderher but not (x) a revenger? The ingratitude of the Athenians towards their *Thesens*, & *Solon*, & *Themistocles* whom they banished? towards *Miltiades*, whom in remuneration of freeing them from the Persians in the expedition against *Darius*, they imprisoned and famished? as also towards their Ten Pretors, whom in stead of deserved and expected honours after their victories over the *Lacedemonians*, they condemned to death: The ingratitude of the *Carthagenians* towards their eloquent *Hamilcar*, whom in guerdon of his well performed Embassage with *Alexander* the great, they butchered at his (y) returne? So hee that reades, how that faire famous *Tully*, was stung with ungratefull vipers, as banished by *Aulus Gabinus*, being Consull, whom he had so fairely cleared from many great & greivous imputations. Secondly emulated and opposed in all his aymed dignities by *P. Vatinius*, whom he defended and brought of with credit in two publik judgements which else had past against him, Thirdly, but chiefly detruncate, and beheaded by that *Popilius*, for whose life he

t *Appian*. lib. 2.
de bello civili.

u *Et tu mi Brute*,
cries *Cæsar* when
he was stabd in
the Senate
house.

w *Orations pro*
Roscio, *pro Rege*
Deiario, & ali-
bi.

x *Plutarchus in*
vita Scipionis
accusorem inye-
nit non indicem.

y *De his alijs*
protor Fulgum,
Brufon, *exempl.*
libr. 2. pag. 8. in
quarto.

he had so pleaded and prevailed, in a capitall and criminall cause; he cannot but be driven to commiseration and admiration; so I confesse when I consider the ingratitude of diverse others, both Christians and Pagans, as that bloudy *Caligula*; the sentencer of the death of *Macro* and *Ennia*; by whom he was chiefly holpe in the (x) Emphyre of *Maximinus* the Thracian, the murderer of *Alexander Severus*, from whom he was advanced to so manie honours: *Plantianus* his favorite, who attempted (though being revealed executed not) so much as the other, his heart as bloudie as the (y) others; of *Martinus* the butcherer of his Lord and good Master *Bassianus*, who had preferred and intrusted him as generall of his (z) armie of that pestilent *Tuneius*: and the pretorian Souldiers in killing that excellent *Pertinax* so pertinaciously, by whom they were so well (a) regarded, garded and rewarded.

Of *Sextilius* that was the onely betrayer of C. *Cesar* the Orator, by whom hee had before beene so stoutly protected against the accusation and faction of the *Scyllaneans*: of *Callias Antisthenes*, that in requitall shamefully kild a Barbarian, that shewed him a great Mine of gold, so for ever curing the jealousy which he had of his blabbing & venting unto (b) others of *Zerxes*; who in stead of deserved and expected preferment, cut of the hopes of that boate-man upon the shoare, shorter by the head; whose care and providence prevented the other-ways inevitable shipwracke, in that unhappy expedition which hee made into (c) Asia: of that treacherous *Ptolomey*, who sent the head of his poore perplexed friend *Pompey* to *Cesar*, as a present, flying to him for shelter, as the Sheepe into the jaws of the Wolfe, or the hunted Hare into the fange of the shepheards (d) dogge: But chiefly when I reflex upon Christians, reading and revolving how beastly *Michael Thranlin*, deprived his good Master *Leo* the Emperour both of life and honour: how that bloudy *Phocas* (that great Papall (e) friend and founder) dealt with the Lord and Emperour *Mauritius*, from whom hee had received some undeserved favours: how *Justinian* the Emperour dealt with that heroicke *Belisarius*, the very *Hercules* and *Atlas* of Italy and Lumbardy, who had freed them, (as the Sorkes some Cities of frogs

x De his omnibus vide apud Fulgum, Valerium Maximum, Diogenem Laertium, sic de gratitudine, & in: gratitudine.
y Reade Guvarah, that eloquent Chronologer, of the life of Severus. a. 16 pag. 319.
z Idem, in vita Bassiani, pa. 369. cap. 16.
a Idem cap. 10. pag. 241.
b Brasenius lib. 3. extemp. pa. 189 in quarto.

c Idem ibidem.

d Vide apud Zwingerum in Theatro humano vite, sicut de ingratitudine.

e Apud Morneum, Fusius in suo progressu Papas.

and the Doggesome countries of Wolves) from the invasion of the Gothes and Vandals, over whom he was so oft victorious, by the emulation of a woman (chiefe actors, that sexe, in the Tragedies of the greatest spirits) depriving him in a trice of all his offices and honours, putting out his eyes, exposing him to the misery or mercie of the merciesse world; constraining him for pure neede to begge a halfe penny to buy bread to his (f) belly; as that Tygresse Empresse would have served the valiant Eunuch *Narjes* with the same sauce, but that the curst Cow having short hornes, hee did counterminne her mischief. Besides in our owne Chronicles, pondering how that viperous *Banister* betrayed his Lord the Duke of Buckingham, for which he is as deservedly branded, as infamous as ever was *Zepirus* for betraying Babylon, *Simon* for betraying Troy, *Iudas* for betraying Christ. When I reflect upon these and other examples amongst Christians and Heathens of such ungratefull persons, as have beene as the Iuy to the Oake, killing those by whom they have beene propped and (g) prospered; as (b) vipers, gnawing out the very bowels of those that have bred them: I cannot but lament that this monstrous and hideous hagge, ingratitude, hath got a regimenter over so many, and hath enlarged her Territoryes further then the Turkish *Ottoman*: *Prester-Iohn*, the *Cham* of Cathay, or the great *Mogul*. But chiefly when I consider how like the *Centaures* in the fable, and like these Gygantean Nimrodian hunters in the (i) Scripture, shee hath mantayned fights so fiercely and furiously against the Majestie and mercie of the great God of heaven, to her owne destruction, and the ruine of these Subjects in which shee is resident, it's lamentable and deplorable: Oh the massacres and tragedies shee continually makes more ruefull and piteous then these of the Romane *Sejanns*, the French *Byron*: our English King *Leir*: the Arrian *Valens*: the Italian *Iulio*: the Iewish King *Saul*: the Machabean *Antiochus*: or what ever else most commands a passion, alwayes as fatall to her possessors, as that *Sejanns* his horse to his (k) Masters.

f *Dante obeliv*
Belisario. Proco-
pais de bello Ger-
orum, libr. 2. &
Kyaxerus de
bello Fandal-
orum,

g *Plurima ex-*
emplaritate,
hys apud Bar-
tholomeum Cas-
sanum, Catalo-
go gloria mundi,
parte prima, folio
41. 42.
h *De hoc partu*
Viperino, Plinius
libr. 10, cap. 62.
Adrianus libr. 1.
cap. 25. Isidor. li.
12. cap. 3. Arist.
libr. 5. cap. 34.
i *Imo Divus Rasi-*
us exemp. low.
9. & *Chrysostom.*
in 3. Cap. Math.
homil. 12. appro-
bans & Theolo-
gica hac appli-
cans.

i *Genes. 11. 2. 3.* k *Cneo, Scio, Antonio, Cassio Dolabella, Sciano fatalis: Aulus Gellius not.*
Adis, libr. 3, cap. 9. Simon Maiolus col. 7, pag. 287.

CHAP. VI.

*Ingratitude blamed and shamed, even from the thankfulnessse
of Brutes and Beastes to their Benefactors.*

BUt to leave the beastliest of men, ungratefull persons, de-
tected you see as detested, contemned and condemned of
the very Pagans, as Schoole-masters and Tutors to degenerate
man: wee may be taught gratitude and thankfulnessse to our
God for all his blessings and benefits past and present, even
from the very brute beasts; who as they have beene found ve-
rie thankfull unto man, their (*l*) Lord and superior, of whom
they have had their dependance, and from whom they have
received their food and reliefe: so they teach and tutor man to
be thankfull to that Superior Essence, on whom he depends,
in whom he lives, moves, and hath his (*m*) being; and from
whom hee receives foode and rayment, health, life, libertie,
peace, plentie, protection, and what ever is needefull for his
being or well (*n*) being.

Thus to enlarge my notions and motions historically: when
I consider how the verie brute beasts have beene faithfull and
loving to their Masters, in their brutish kinde, more then one
man to another: as those three famous Horses: *Alexanders*
(*o*) *Bucephalus*: *Cesars* horse, and the horse of *Antiochus* King
of Syria, who (as Emblemes of faithfull wives) would suffer
none to intermeddle with them, but their owne Masters. Yea
the very dogges (to the very shame of all temporizing sy-
cophants: treacherous *Zibae*: trencher *Parasites*: false hearted
Ions: viperous *Iudas*: hollow-hearted friends, that have
the *Ave* of hony in their mouths, but the gall of *Cave* in their
(*p*) hearts, that are unthankfull to their professed friends, as
many millions, and my selfe amongst (*q*) many, can give a
probatum est:) I say the very dogges that have beene faithfull
to the very death to those Masters whom they have loved &
followed: as the dogge of *Vlysses* that was to him in his kinde,
as firme as his *Penelope*, knowing & acknowledging him when
he returned home from the Trojan warre. The dozen dogges

l Psal. 8. 47. 8

m Act. 17. 28.

*n Adesse & be-
ne esse, omnia ad
victum calum-
que necessaria.
Cicero in Officijs.*

*o Plin lib. 8 cap.
42. Solin. cap. 46*

*p Multis annis
tam transfusis:
nulla fides est im-
pactis: Mel in
ore verba lactis
Felin corde
fraus in factis.
Sphinx philoso-
phica.*

*q Iondathan and
Iudas ere long
to be printed.*

r *Aelian, hist. lib. 7. cap. 13.*

f *Plin. lib. 8. c. 40.*

t The beloved wives of the Indians, burne themselves quicke in their husbands funerals, *Mazius & Acofia in histor. Ind.*

u *Plin. lib. 8. c. 40. & Zonaras in Tiberio.*

w *Aelian, lib. 6. cap. 24.*

x *Aelian, lib. 7. cap. 33. & 35.*

y *Enpoldes moruo in agnacu mis media, extin ctus est. Aelian, lib. 9. cap. 42.*

z See some instances also in this kinde in

M. Topsell, our English Gefner,

de Quadrup. in lat. De Canibus.

Also the booke called the Pilgrimage of

Princes in quar. pag. 103.

De his omni- bus apud Zwin- erum, in T bea- ro visa humane.

lin. Ant. Gell.

Alexand. ab A- xandro, Celsum

nodigis. Camer.

• *Mauium & c.*

• *Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud*

of *Masmissa* the Numidian King, as safely guarding him, as the French, or Scottish, Guard their King: The Athenian dog *Caparus*, that kept the treasure in *Aesculapius* his (r) Temple, better then the gagling Centinels the Romane Capitoll: The dogge of *Lysimachus* cald *Druides*, that died with his Master (s) *Lysimachus*, as the dogge of *Hiero*, that (like an Indians best beloved (t) wife) leapt into the same flame, which burnt his Master: The dogge of *Titus Sabinius*, who never forsooke his Master, no, nor in prison; nay that brought meate to his Masters mouth when he was dead, and fetcht the dead bodie of his Master out of Tyber, into which it was (u) cast: The dogge of *Darius*, who (in his fight, and flight from *Alexander*, being murdered by his treacherous servant *Blessus*) stayed with the dead corps of his slaughtered (w) Lord with other dogges, which as wee know by histories and experience, have eyther died with their Masters, as *Aelianus* Instances in the dogges of *Polus* the tragedian, and of *Theodorus* the Musitian, who leapt into the funeral flames of their (x) Masters, like loving curres as they were: or else for their masters, famishing themselves upon their Masters graves, as did the dog of (y) *Enpaldes*, and some in our (z) times. These, and all these faithfull, gratefull brutes, to their breeders, to their feeders, erie shame upon ungratefull man, that for all mercies hee hath received to his bodie, to his soule, is not so loving, so loyall, so thankfull to his maker, his heavenly Master, his Creator, preserver, Redeemer, as horses and dogges for Grassie, Hay, Oates, bones and crusts, have beene to mortall man.

Againe when I consider how submissive and obedient not onely domestick and house creatures; but even these that have beene moresylvane and wilde, have beene unto man, once wonne and trayned and lured by meate or musicke, or by teaching made docible and tractable; as namely when I read how a Nightingall would ever sing at the command of (a) *Stencho- rus* onely to pleasure him: of *Marthes* his Crow, if wee credit *Celsus Rhodiginus* that would carrie letters which way soever the King directed her: Of the Dragon that attended *Hera-*

• *Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud*

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

Mauium & c. • Sic de Columbis & Hirundinibus Uteris portantibus, lege plurima exempla apud

slides the Philosopher: Of a Serpent that wayted upon *Ajax* in Locresia: a Thrush on *Agrippina* the Empreſſe: a wilde Bull on *Pythagoras* at Tarentum: Of another Bull, as also a trayned Doue, that would come at a call, to that impostor *Mahomet*: Of a Lion, that as a Page followed that manumitted *Andronicus*, his whilom Phyſician up and downe the ſtreetes of Rome: Of a Seale fiſh, that would come at a call from the Sea to the ſhoare, and take meate of a man dwelling at the Shieldes; as I credibly heard when I lived, (where my (b) heart ſtill lives) at Newcastle on Tyne: me thinkes man, is more brutiſh (as *Eſay* himſelfe, or God in (c) *Eſay* complains on him,) then the moſt ſavage & ſylvane of brutes, that's diſobedient to his God, that's more refractory then the wilde (d) Aſſe that ſnuffes up the winde, then the wilde (e) Heyffer that will not admit the yoke, then the wilde Panther that will not bee tamed.

Even as when I conſider the mercies of ſome beaſtes to man, more then of one man to another; (as of that ſhee (f) Wolfe, which foſtered *Romulus* the firſt King of the Romanes: that ſhee bitch which fed *Cyrus* when he was expoſed by his cruell grandfire (g) *Aſtyages*: that ſhee Beare, which ſuſtained Prince *Alexander*, when deſtined to death by his father *Priamus*: thoſe Bees which fed *Plato* with hony: thoſe Ants which are ſaid to feed *Midas* with graines, when they were in their cradles: thoſe Ravens which fed *Eliu* the persecuted (h) Thisbite: with the (i) like,) comparing theſe with the cruelties of a *Nero*, a *Domitian*, a *Dionysius*, a *Caligula* and others ſuch, which Canniball-like feede upon man, (as birdes and beaſtes and fiſhes of pray,) the greater upon the leſſe, the ſtronger upon the weake, I have thought that one man is a wolfe to (k) another, yea a Devill to (l) another; and that there's more mercie in beaſtes then in beaſtly men. So I ſay comparing the ſubjection, ſubmiſſion, ſubordination of even the worſt of brutes and beaſtes, to man their ſuperior (everie creature by a naturall inſtinct fearing the very face of (m) man, as their deputie King, and ſuperintendent under God) with the rebellious and indomable heart of man himſelfe, to the ſoveraigne Maſteſſe of his maker, whoſe Image he beares: I finde more obedience in beaſts to man, then in man to God.

b As Queene Mary is ſaid to ſay of Callis, that if ſhe were dead, it would be found writ in her heart, &c.

c *Eſai.* 1. 4.

d *Iob* 39. 6.

e *Rece vult Pau-thera domari: ſemel tamen cornu*

Medo domeſtici

ſuis educata. Aſ-

lian. li. 6. hiſt. c. 2

f *Bergomienſis*

hiſtor. libr. 4. Cap.

ella tractat. de

Imper. Milis. elig

col. 12. Caſſianus

Catalogo gloriæ

mundi parte pri-

ma, pag. 45.

g *Apud Zeno-*

phonem in pa-

dog.

h *1. King. 17. 6.*

i *De alijs per*

creaturas miracu-

loſe præſervatis;

lege apud Proce-

pium de bello Gu-

iborum lib. 2. apud

Lagerum, in

epiſtola ad Ri-

ſidum, cap. 10. apud

Swinn. 102.

k *Homo homini*

Lupus.

l *Homo homini*

aut Deus aut da-

mon.

m *Obſervatio*

Mogiri in ſuis

Commun.

But to come still more punctually to my proposed pointes when I consider, how not onely loving, faithfull and mercifull, but even gratefull Birdes, Beastes, and Fishes have bene to their breeders and feeders, their friends and benefactors; and how ungratefull man is to his God, in walking unworthy of his mercies: in turning his grace into wantonnesse, in sinning presumptuously, and proudly that grace may (n) abound, abusing the patience and long suffering of God that leades to (o) repentance, heaping sinne upon sinne, as once the feined Centaures, Pelion upon (p) Ossa: And so consequently, wrath upon wrath, God giving him as he did to (q) Iezabell, (r) Nive, and (s) Ierusalem, a space of repentance, in this day of grace and of the Gospell, yet hee not knowing the day of his (t) visitation, neglecting Gods call, hardens his heart as the neather millstone, makes his brow of brasse, and his spirit of (u) flint: I say comparing and paralelling the gratitude of beastes to man, whose pride and lust, yet subjects them to (w) vanitie, (The Horse by his travelling, the Oxe by his toying, the Cow by her milke, the Sheepe by her mike, wooll, flesh and dung, the Bee by her (x) hony, recompencing and gratefully remunerating the petty costs and paines of man towards them, with a full and a fertile usury, such as the fieldes yeeld the husband-man, for his plough, his paines and his seede,) with the ingratitude of man, to God, whom God hath made little lower then the (y) Angels; crowned him with glory and worship, made him ruler over the workes of his hands: that he should yet be, by sinfull rebellion, as unthankfull as the very Devill and damned spirits: *Oh hinc illa lachrymae*, this thought confounds my thoughts! plungeth and perplexeth my soule, makes me even (z) Planet-strucke: Oh it's mans miserie, by an unwise an unworthy walking, thus to abase, thus to abuse Gods mercie!

Oh when (a) David considered the priviledges and prerogatives of man, he breakes out emphatically, *Lord what is man that thou art so mindefull of him, &c.* But when I consider mans dignities, of which some have writ whole (b) Tracts, paralelling this Microcosme with that (c) Megacosme, mans perfections with the whole world: with mans neglected dutie of

gratitude

n Rom. 6. 1.

o Rom. 2. 5, 6, 7

p Apud Lucianum in Dialogis.

q Revel. 2. 19.

r Jonas. 1.

s Matth. 23. 27.

t Luke 19. 42.

u Ierem. 5. 3.

w Rom. 8. 20.

x Sic vos non

vobis mellificatis

aves: Sic vos non

vobis vellera

fertis oves. Virg.

y Psalm. 8. 5, 6.

z Quoties egi-

to, toties contri-

misco: ut in alia

meditatione olim

Cyprianus.

a Psalm. 8. 4.

b See the French

Academie, in

fol. pres. in par-

tem. primam, in

the French Au-

thor in octavo.

See pag. 1. 2, 3, 4

3. *Amo per totum*

librum. Et apud

Cassanum in ca.

salogo pa. 57. 52.

c. *Amo. Alsted.*

pulchra imagin

Theolog. natural.

P. 2. pag. 643. 644

gratitude. I say by an inversion from mans perversion, *Oh man what is God that thou art so unmindefull of him, or the Sonne of God, that thou so little regardst him?* So vainely, so mainly forgetting him and all his benefits and bounties, his workes and wonders, as once (*d*) *Israel*, as the *Ostridge* forgets her (*e*) *egges*, and as some have forgot their owne (*f*) *names*, thou forgets the great and glorious name of the Lord thy God. Oh doe I beleeve mine eyes and eares, that *Lions*, *Eagles*, *Panthers*, yea *Dragons*, *Elephantes*, *Aspes*, *Dogges*, *Wolves*, *Apes*. have beene thankfull to their *Eupaters* and *Benefactors*, and shall man their pettie soveraigne, be claudicant and heteroclitē? Is he made of a worse mettall, his minde cast in a worse mould: then the rest, then the best, (yea then the worst) of beastes? To adde (according to my renewed readings and meditations) something to my former instances, shall there (as (*g*) *Basil* and (*h*) *Ambrose* themselves have observed) befor some few crusts, or crummes, such gratitude in dogges to their Masters, to a marvaile if not a miracle; such fidelitie that they have kept their houses, their (*i*) *treasuries*, yea their very wives, as if they had beene *Turkish Eunuchs*: Have they found the lost *Treasuries* of their Masters? Have they defended it from the incursion of theeves? Have they layd, by their Masters lost purses or wares, till they have famished, as once the dogge of a *Colliphonian* (*k*) *Marchant*? Have they revealed the wrongs done to their Masters by their adulteresse *Mistresses*, as the little cur of a *Sycilian* by whining and scraping at a secret doore, is said to discover a hid (*l*) *adulterer* an armed intended *murderer*? Have they revealed *murthers*? Have they knowne and flowne upon their Masters *murderers*? where they have after found them even in publicke Markets, till they have caused their apprehension and execution? as instances are in (*m*) *Authors* and some in experience in our times.

So for *Lions*, those heroicke creatures, it is certaine, that a *Romane slave* (*n*) *Andradus*, flying from a cruell Master into the woodes, meeting with a *Lion*, whose foote he leached, and puld out the thorne, after both hee, and the *Lion* being taken: and he according to that bloody sport of the *Romanes* when his turne came, as his deserved punishment being expo-

sed.

d *Psal.* 106. 21.e *Iob.* 39. 14.f *Plin.* lib. 10. c. 1.g *Ps.* Messala

Corvinus Orator

apud *Plinium* li.

7. hist. cap. 24. &

apud *Solinum*,

cap. 6.

g *In exem.* lib. 9h *Apud* *Matel.*

col. 7. p. 1. pag. 228

i *Apud* *Alcian*

lib. 7. cap. 13. &

lib. 9. cap. 42.

k *Alcian.* lib. 3.

cap. 30.

l *Alcian.* lib. 7.

cap. 21.

m *Idem* lib. 7. c.13. *Plin.* lib. 8.

ca. 40

n *Hanc* *hiffo-*riam *Fufius* *reci-*tat *Atius* *Gelli.*not. *Assic* lib. 9.cap. 14. *Alcian.* li.

7. cap. 43.

sed to fight with even that Lion: found his enemy so favourable and friendly, that knowing him that was his former surgeon, in requitall of his surgery, he licks his hand, fawnes on him; a spaniell of rampant to others, is of a suddaine couchant to him: to the astonishment of the Emperour, and all the plebeians spectators? Did another Lion shew the same gratitude, to *Elpis* the Samian Mariner: that he every day hunted for him, and brought him a pray to the shoares, for the good turne hee received from him, in pulling a bone out of his (e) throat?

o *Plin. lib. 5. 16.*

So for Panthers, did a Panther shew her selfe so thankfull to the father of *Philo* the Philosopher, for pulling one of her young ones out of a pit, that she would not leave him till she had safely conveyed him out of the woods from the danger of other (p) beastes?

p *Brun. lib. 1. exemp. pag. 54. in 4. 10.*

Was a Dragon so thankfull to *Thomas* a boy, who had brought him up at home and fed him: that afterwards this feeder falling into the hands of theeves in a desert, the Dragon knowing his voice, with winged speed rescues and delivers him? Was an Eagle so loving to a virgin at *Sestos*, that at her buriall, shee threw her selfe with her into the funerall (q) flames? as a Robbin-red-breast as wee call him, would needes fly into the grave of one *Hopkinson* the cleark of *Hutherfield* in the West of *Yorke-shire*, (as there be yet living witnesses) who in his life had used him to his hand and fed him in the Church with (r) bread.

q *Idem ibidem*
r It was credibly related to me, by my worthy and worshipfull friend, *St. J. R.* at my last sojourning at *Longly*.

f *Apud Brun. ibidem.*

s *Mec omnia, & his maiora, non solum Soli. ca. 43.*

o *Plin. lib. 10. c. 23. Sed & Basil*

memoras de *Cicero*

in exom. bo. 8 applicans parentibus & *Ally.*

Was even an Aspe so thankfull for the good entertaynement shee had, being fed at the Table of a certaine Egyptian, that one of her young ones ungratefully stinging to death a Childe of her hosts, shee was so just and respectfull, that killing that young murderer, shee layd it dead before them at the Table, & was never after she nor hers seene more to haunt the (f) house?

Are (t) Storkes so thankfull, that (to the shame and confusion of unnaturall Children) they feede their aged parents, when they are unfeathered and unplumed, (which things the Crows likewise are said to doe) yea, cover them, brooke them, and keepe them warme with their own feathers in the stormes and

and coldes: and as tradition is, (as good Emblemes both of gratefull guests, and just tythers) doe they in requitall of their house-roume, throw one young one out of their nest, as their hosts part, to the Germaine Bower in whose house they (u) builde?

Yea have even Wolves (whether naturally or supernaturally, I dispute not) beene found so respectiue and indulgent to humane nature that (if (w) *Surius* be not unsure, and (x) *Guagin* deserve no gagge, for fabling,) even young children, as they instance in some, have beene suckled with their milke, fed with flesh and restored againe to their own mother, in their wolvissh courtiesier. Nay from beastes and birdes to come to fishes. (that I may speake nothing traditionarily, or legendarily of that thankfull Ape, who when hee could nothing else, skips up into Trees and knaps downe boughs to the speedy loading of a poore old man who lived by selling of wood in requitall of his pulling one of her cockered young out of the pit.) Even Dolphins have beene so enamoured on boyes that have fed them with bread, that at the call of *Sinion*, in which name *Pliny* saith, they delight; they have come to the shoare, and in gratefull sport as sea horses. (as once that (y) Dolphin did muscally *Arion*,) they have swum with them into the Sea, brought them backe againe to land: one of them above the rest drowning his over burthening burthen in a suddaine storme, in revenge of himselfe layes and dyes on the shoare, & would never more returne to the Sea againe: as (a) *Aristotle*, *Alberius* (b) *Magnus*, (c) *Theophrastus*, (d) *Simon Maiolus*, (e) *Pliny* the elder, and *Pliny* the younger instance in manie particulars at Hyppo, Puteolum, Tarentum, Naupactum, and other places where such pageants were playd.

Oh? have beastes beene thus gratefull to men, even the irrationall creatures by an instinct of Dame nature? and shall man, indued with reason and understanding above the brutes, (the very Sunne irradiating his Microcosme and little world,) be so destitute both of grace and good nature, as we say, as to be unthankfull to well deserving men, but chiefly to the all meriting mercie of God?

Yea I say more as beastes have beene gratefully respectiue

u *Miraculum de*
gratitudine hu-
manis avii, erga bo-
nes factores, Actia.
lib. 8. cap. 21.
w *Tom. 2. m. 15.*
Aprilis.
x *Guagin. lib.*
10. & Gregor.
Turon. histor.
Frank. lib. 2. c. 34.

y *Arionis fabu-*
lam, memorat O-
lan. Magnus lib.
20. cap. 12. Sic
Alberius anim.
cap. 24. cum mul-
tis alijs.
a *Animal. lib.*
9 cap. 48.
b *Animal. cap.*
24. in Delphinis.
c *Parte prima,*
colloq. 9. pag. 325
d *Lib. 9. histor.*
cap. 8.

to man, so have men shewed a kinde of gratitude to beasts: as *Alexander* (though heathenishly) bestowed buriall on his dead (f) *Bucephalus*, as a Masse priest did once on his dogge, as is (g) related; yea lamented his death, as *Crassus* did the death of his (h) *Murena*, as I have seene some, and heard of mee, that have fed their old horses, and eldest dogges even Mastives, Greyhounds, Spaniels, setting dogges, Hounds, Braches, Beagles, when they have bene spent and done, as old *Almanacks* past date: yea of some, that have bequeathed not onely their rationall, but irrationall old servitors, legacies, pensions and portions to keepe them, even after their old masters deaths for the good service which they have done: Some being of a better mould, then to cast of their old friends and favorites, (as Bawdes, Panders and Whores doe prodigals) when they have spungd and suckt them dry: as a man casts of his cloake after raine, and the spaniels shake of the waters on the shoare, when they have no more use of them, and have served their needes turnes and ends by them, and with them: Like a man that cares not for the best dish of meate, when as a helluoh, he hath glutted himselfe with it: no; some mens respect is as the (i) lawrell greene even in Winter: shrinkes not like some ill wrought western cloath in wetting: but is more to them that have once well deserved, more at the last, then at the first. Now shall there be such mutuall gratitude from beastes to men, from men to beastes, as we have heard: and shall not man be thankful to man, for benefits received: and all & every one thankful to God; from whom, as all blessings flow, so all kinde of reciprocall blessings backe againe are as due, and deserved, as exacted and injoynd: Oh shall man be like the horse & mule without (u) understanding: nay worse; so dull, so dead hearted, so stupid, so blockish, that hee hath no shew, no demonstration, no expression of thankfulness to God, eyther vocall, reall or cordiall, as is seene in too many Miriades, & millions of men? Which unlesse Swinish drunkenesse, Sodomitish uncleanness, *Esaus* profanesse, Jewish usury, Cannibal-like crueltie, execrable and horrible blasphemies, against emulations, against all that have any shew of religion, with other transgressions, perpetrated and resolvedly committed against God

f *Psalm* lib. 3.
cap. 3.

g The french
Stephens in his
Apologie for
Merodastus called
(as translated)
the world of
wonders.

h *Macrobius* lib. 3.
cap. 15.

i *Bygone virginitas*
et *nascentis in*
maribus *Plin.*
lib. 13. cap. 25.

u *Psalm* 33. 9.

God and man, be thankfulness: (all which indeede, with the like, shew and speake an unthankfull tongue, heart, and life, as the Ivy bush shewes the Taverne, the blew spots the plague, bites and carbuncles and ploukes in the bodie and face, the inward infection of the Liver: and the smoake and sulphur the inward brimstonely matter, that's in *Erna*, & in *Pliny* choaking (w) *Vesuvius*, and the like, &c. I say unlesse this may stand for thankfulness, (as if counterfeit coyne shall stand for pay,) there's no further glumpes and sparks of further thankfulness, in our promiscuous multitudes: though we see here the inflamed zealous fires, of *David* and his Congregation.

w *De Vesuvio Solinus cap. 40. & de eo nihil Plinius, praesaga forsan morte, inde sibi exitum futurum, de modo mortis. Legit in epistola Pliny Iunioris, ad Cornel. Tacitum hystoricum.*

CHAP. VII.

Gratitude to God for all his graces pressed from the practise of all the Saints in the Church Militant.

Thus as *Salomon* sends the sluggard to the Aunt or (a) *Pis- mire*, to learne (b) providence and diligence: to the Connyes, the Locusts & the Spider, to learne wisdome, & (c) prudence: to the Lion, the Greyhound, and the hee Goate, for constancie and (d) courage, as *Jeremie* sends the Jewes to the Almanacke of the Storke: The Turtles, and the Swallowes to learne the circumspect observation of times and (e) seasons, as *Christ* himselfe our Saviour sends his disciples, (and in them us) to the (f) Dove, to learne simplicitie, to the Serpent, to learne (not matchavillian) but religious (g) pollicie: So I have according to my Tallent sent this ungratefull age, according to my ministeriall mission, and commission from God, as to the Pagans, so even to Birdes, Beasts, Fishes and Fowle, to learne that gratitude to God for all his graces, which as I have prescribed: *David* and his people here in my Text, piously, publikly, (much more privately) practised. Now the effecting of this grace, being that which purposely premeditatingly, projectingly, I doe affect, that I may roule every (b) stone, touch every string, attempt every meanes, use every motive, to bring our English-Irish Israel paralell with *David's* Israel:

Proverb. 16. v. 6. h De cuius prudentia & diligetia tam Mira, vide apud Plin, lib. 2. cap. 41. & lib. 11. cap. 30. & Arist lib. 9. cap. 38. & Basilium in exerc. homil. 9. c Prov. 10. vers. 25. 26. 27. 28. d Ch. 30. v. 31. e Ierem. 8. v. 7. f Math. 10. v. 16 g De mira serpentinis solertia, praecipue in captis custodiis, & in pellis canvio, vide Plinius lib. 8. cap. 27. Aristot. lib. 8. cap. 17. August. de Civitas.

Dei lib. 8. cap. 15. Et Theologica applicans idem Augustin. serm. 4. ad frat. in Eremo, & Chrysost. hom. 34. in Matthe. tom. 2. h Omnem movere lapidem.

i John. 1. 48.

k For God requires no praise of fowles, naturals, mad-men, young infants, such as have yet no use of reason: nor may be admitted to the Eucharistical Supper.

l Exod. 40. 38.

m De hac stella, ut de Magis ipsi vultu disponat Bos quern in stabulo conuim in locis

Matt. 2. 1. 2. 3.

n Genes. 4. v. 4.

o Sacri pingue

dabo nō mactis sacrificabo. Sphinx

Philosophica

Theologica.

p See Moses

unvail'd in octavo extant.

q John. 1. v. 29.

changing my forme of speech, modulating now in another Tune and Tone, I desire that every man that desires to have an Israels heart, to be a true Israelited (i) *Nazbaniel* indeede, to consider, that if the practise of the worst of men the Pagans, the worst of beastes too, yea the worst of animate creatures (except the very Devils, and infernall spirits) shame not his ingratitude; yet that hee would be lured and allured, by the imitation, vertuous emulation of the best that are or ever were of created natures eyther in earth, or in heaven, to the performance of this tributary taske, which God imposeth upon every soule that hath the organes and instruments of reason, rightly (k) fitted even to prayse his great and glorious Name, (as *David* and these Davidicans did here) as they will answer the contrary to their perill at the great day of audie and great Court of Parliament before the King of Kings.

And herein first to begin on earth, and then by a Theological Chimax or gradation to ascend up as high as heauen: let us looke to the Saints militant here on earth, and wee shall see a cloud of witnesses, like the cloud and the pillar of fire, going before Israell to (l) *Canaan*, as the new created starre, or the Angell moving in the starre, or in forme of a starre, going before the *Easteine Magi*, as their conduct and convoy unto (m) *Christ*, preceeding & going before, in this (never to much pressed, till practised) dutie; inviting inciting us to insist in their steps. *Repetens ab origine primo*: to begin (as they say) from the beginning: wee have (n) *Abel* in true gratitude to God, surpassing ungratefull *Cain*, as the Sunne exceeds the pitchy cloud) sacrificing the best of his Lambes the first fruites, the chiefe and choyse of his (o) flocke, as a free-will offering for a blessing upon the rest: though I know too, it have a speciall (p) reference to the oblation of *Christ*, the true Paschall (q) Lambe. so Genes. 24. vers. 1. 7. wee have *Abrahams* servant blessing the Lord for his mercies to his master *Abraham*, and for making his journey prosperous, vers. 26. 27. so Genes 32. vers. 10. wee have *Jacob*, acknowledging himselfe unworthy of the least of the Lords mercies which hee specifically & specially enumerates: So in token of gratitude for renewed mercies, as an everlasting testimonie to them and their seede for ever

in all succeeding generations, how much they poyzed and prized (as Courtiers from their King) the least mercies, and favours from God; and to oblige them and theirs in an eternall indissoluble bond of obedience, *Abraham, Isaac, Jacob*, and the rest (the best) of the Patriarkes, where ever they came, built Altars, set up stones and pillers to the honour of the Name of the (r) Lord, as the Egyptian Kings in their (s) Pyramids, *Nabuchadnezzar* in his (t) Babel, the Nymrodians in their (u) Tower, *Abfalon* in his (w) piller, *Cyrus* in his sumptuous (x) house, and other proude and ambitious spirits erected monuments, and memorials to the glorie of their owne names. So in the fifteenth of Exodus, wee have *Moses, Aron, Miriam*, and all the Elders and people of Israell, triumphing and gratulatorie rejoycing before the Lord, (as wee this day, for the preservation & reservation of our King and Prince) for their safe eduction out of Egypt, reduction from tyrannizing *Phraoh* production and protection thorow the red Sea, which was to them a walking garden, to their enemies a devouring grave. In the 33. of Genesis, we have the same *Moses*, when he had received the gracious summons of his blessed dissolution, as a second *Simeon*, singing his Cygnean and Swan-like (y) song, blessing the Lord, and the thousands of Israell in their severall Tribes, the people of the Lord. To proceede in the first of Samuell, Chap. 2. wee have that devout *Annaes* gratulatory song for her *Samuell*, as *Bathshebaes* (z) *Lamuck*, the sonne of her desires: yea in his corporeall birth, as *Augustine* was to his mother *Monica* in his spirituall, the sonne of her (a) prayers, and of her (b) teares: So in the fifth of Iudges, wee have *Deborah* and *Baruch* and all Israell tripudiating and triumphing before the Lord of Hostes, the God of Battles, for the overthrow of the Troupes of *Iabin* and *Sifera*, whom the river *Kishon* swept away, yea that ancient river, the river (c) *Kishon*, the starres also fighting from heaven as once the Sea for our English *Eliza*, and for a Brittain *Drake*, that gave an overthrow to a swelling Dragon, as once also for *Theodose* the like, as the Sunne too for *Ioshuab*. So in the first of Kings Chap. 3. vers. 6. 7 when God appeared unto *Salomon* in Gibeon, as he sacrificed before the Lord, as a prologue to his fervent prayer for a wise

r *Sic Abraham*

Gen. 11. 8. Gen.

22. 14. *Isaac* 6.

26. v. 25. Gen. 28

17. *Jacob* Gen. 31

13. & v. 53. Gen.

35. 1. v. 7.

f *Mela* de his li.

1. c. 5. *Strabo* lib.

16. *principi* Pl.

136. f. 12. *descri*

bis & *deridet* ut

vanas & *otiosas*.

t *Dan.* 4. v. 30.

u *Gen.* 11. 1. 2.

w 3. *Sam.* 13. 18.

x *De hac domo*

non meminis Pl.

ut observat *Ad-*

lus in Indica ad

Plin. *naturalium*

histor. *describens*

samen *aliq* *autho-*

res *apud* *Maicol*

col 23. *lis.* *mora*

billia pag. 703.

y *Cantate* *Cyg-*

nos *funeris* *ipse*

foi.

z *Prov.* 31. v. 2

a *Et olim* *Ambr.*

Monica *de* *Aug.*

Manicheo. &c.

non potest *perire*

filius *tataru* *pro-*

cin & *lichry-*

marum.

b 1. *Sam.* 1. 13.

& vers. 26. 27.

c *Iudg.* 3. 20. 21.

and understanding heart, he first thankfully acknowledgeth the unspeakable mercie of God to his Father *David*, as also (by a corollary and consequence) unto himselfe: and not to enumerate all particulars which are infinite for this our *David*, besides the Booke of the Psalmes, which are in their golden chayned linckes, continuatued prayses, (as one calls the very lives of just men like the almes of *(d) Cornelius*, if seasoned with grace, and not soyled with sinnes, perpetuall *(e)* prayers,) So in the second of Samuells Chap. 7. vers. 18. 19. 20. 21. &c. omitting all other places, to fixe on this: when God sends to *David* by *Nathan*, the acceptance (as in *Abrahams* sacrificing of *(f)* *Isaac*, and in the desires of all his Saints and Servants of his will for the *(g)* worke, his *(h)* affection for the action in building of the Temple, reiterating and renewing many large and loving promises concerning *Salomon* his sonne, in what privacie and neerenesse he should be to God, even as a sonne is to a father: *David* upon this Embassage, as a second *Niobe* melting and dissolving, his heart wholly liquifying as waxe and Ice before the Sunne of these mercies, in the most zealous and fervent expressions of his soule, as fire breaking out long smothered in the soliloquies of his soule, (such as wee reade proceeding from *Augustine*, *Bernard*, *Basil*, and other zealous spirits in imitation of *David*) hee thus bespeakes his God: *Who am I Lord, and what is my house that thou hast brought me hitherto, and this was yet a small thing O Lord God, but thou hast spoken also of thy servants house, for a great while to come, and is this the manner of man O Lord God?* and so goes forward to the end: everie word having an emphasis, every phrase, as is said of the Epistles of *(i)* *Cyprian* shewing a heart brimfull of grace of gratitude. So come to the new Testament indited by the same spirit, what ere the blasphemous Manichees blatter to the *(k)* contrary, the Saints pertaking of the same grace, have expressed the same in their gratulations. To begin with *Simson* he had no sooner Christ that expected incarnate *Shiloh* in his armes, as his spirit in his heart, but he breathes out his gratulatorie (blessing) blessed, *Nunc (l) dimittis.* So *Zachary* being long stricke *(m)* dumbe, as the fruite of his incredulitie, had no sooner his imprisoned tongue unjaled, but he improves the

d *Am.* 10. 1. 2.
c *Bona vita per-*
petua precat.

f *Gen.* 22. 16 17
g *2 Cor.* 8. 12.
h *Respicit Deus*
affectionem cordis
pro effectu operis
August.

i *Referunt per-*
ius ardore plenn
k Contra Mani-
cheos, prater Au-
gust. & Patris
erudite scriptis
Gratanensis in
sua symbolo: &
Bernardinus de
Bussis in concio-
nibus & possillis
in quarto in ini-
tio libri pene.
l *Luca.* 2 28. 29
m *Luca.* 1. 10.

first

first fruites of his speech to Gods (*n*) prayse: darting out as a pellet out of a Gun in the suddaine flashes of the spirit, the inward conceptions of his soule, by the outward modulations of his mouth. I might instance in that (*o*) *Anna*, in the two best mothers of the two best sonnes that ever were borne of woman, the Virgin mother *Mary*, and her cousin *Elizabeth*: who visiting one another, in the most warrantable journeyes, (not gadding to a trotters feast as our common Gossups) and for the best ends: (not to tattle and talke, and prattle and pratelike Parrats and jangle like jayes, and chatt like Dawes and Pyes on this subject and that abject, not to calumniate and vilipend the absent) but to comfort and corroborate one another in the mercies of God; at first incounter, as two instruments rightly tuned in the best key by the finger of the spirit, in a holy and heavenly harmonious melodie, resonate and resound the prayles of (*p*) God, as did also all the rest which looked for and expected, the now exhibited Patriarke-promised prefigured *Messias*, the consolation of Israel: which pretermittting without further enlarging, view the Apostle *Paul*, the inspired Doctor of the Gentiles, and wee shall see that as hee had as holy, and as sanctified a heart, (except his crucified Matter) as ever was inclosed and included in a body of flesh, hee had, as so many Epistles, (yea in some places as so many leaves and lines) so many breathings, yea breaking out and eruptions in the prayles of God. Yea in every (*q*) Epistle it's observable, that the Alpha and Omega, the beginning and end of it is prayer and prayse, oftimes both in the antecedent and concluding consequent: the subject or matter of which petitions and thanksgivings, being the happy success of the Word, the propagation of the Gospell, the faith and patience of the Saints, their growth in grace, their forwardnesse in zeale their readinesse to distribute, their constancie in profession, their perseverance in the truth, together with Gods mercifull proceedings with himselfe in turning him in his name and nature, from a *Saul* to a *Paul*, from a Wolfe to a Sheepe, a persecuter to a professor, a Preacher, a Canniball to a Christian, a blasphemers to a blesser of (*r*) Christ, yea from a Catter-piller to be like *James John* and *Cephas* a pillar, from a con-

n Luke. 1. 63. 64
65.
o Luke. 1. 36.

p Luke. 1. 42. 45
46. 47.

q Rom. 1. 8.

Rom. 16. 27

1. Cor. 1. 4.

2. Cor. 1. 3.

Ephes. 1. 7. 13

Phil. 3. 7. 10.

Col. 1. 3.

1. 1. bes. 1. 2.

2. 7. bes. 1. 3.

3. Tim. 1. 3.

r 1. Tim. 1. 17.

12. 13. 14. 15. 16.

17.

founder.

f 2. Cor. 9.
 2 Cor. 10.
 Paulus de ipso
 per totum
 t. Ierem. 20. I. 2.
 u. I. King. 22. v.
 24.
 of The intol-
 lerable of ^{Ph. 2.} Arrius,
 Samosatenus, &
 other hereticks
 Gent. Magd.
 where ~~was~~ as
 Pelagius bur le-
 suites prafas.
 ante suum Iesui-
 dimum.
 t. Arist. libr. 5.
 cap. 19. *Esiam*
Discorides libr. 2.
 cap. 56. & Gale-
 nus lib. 3. de tem-
 por. cap. 4. con-
 tradicans Sala-
 mandrum in ig-
 nem vivere &
 ignem extingue-
 re: *afferis* tamen
Plinius libr. 10.
 cap. 67. & *Plin.*
 consent: *Augusti*
de Civis Dei libr.
 21. cap. 4.
 u. *Omnis Christi*
aditio nostra est
instructio.
 w. 1. Thes. 5. 16.
 17. 18.
 x. *Matth.* 11. 25
Matth. 26. 30.
 y. *Sub spinoso*
capite, non debent
membra esse mol-
la. *Augustinus.*

founder a founder, from a supplanter, a planter of the Church
 of Christ. These mercies together with that Tallent of prea-
 ching of tongues, of knowledge above his fellowes, of parts, of
 (f) paines, of patience, in doing suffering more then the rest,
 that doore of utterance opened to him so abundantly, were (as
 they should be, to all in *Pauls* place, of *Pauls* spirit) the ground,
 not of Thrafonicall ostentation, luciferian pride and presump-
 tion, (as in (t) *Pashur Hanany*, (u) *Zedekiah*, the Romish Ie-
 suites and Baalites, as formerly in (f) *Arrius*, *Nestorius*, *Paulus*
Samosatenus, and all other Pseudoprophets, Pseudopostles,
 Pseudomartyres, Pseudochristians, Heretickes & Schismaticks)
 but of holy and humble thankfulnessse. I might enlarge my
 meditation in this point, if I would wade into ancient and
 moderne historie, from the practise of all other Saints and ho-
 ly men of God, that ever were, chiefly millions of Martyres,
 Confessors, recorded by *Eusebius* the Tripartite, and the rest of
 Ecclesiasticall historians: *Foxe* in his Martyrologie, nominated
 by name and described by their states & callings, whose faiths,
 like the (t) *Salamander* and that *Pyrus* or *Ceasia* living even
 in the fires and hottest persecution, even in the midst of flames
 (as *Paul* & *Silas* in the lower prisons) have sent out the sparks
 of holy prayes in hymnes and Psalmes, and spirituall songs, &c.

But above all, which is *inftar omnium* in stead of all, as the best
 president to us Christians, we have the un-erring as precept, so
 practise of Christ, every action of his humanitie being our
 (x) instruction, as he prayed continually, rejoyced evermore
 in all things, gave (w) thanks, chiefly for the propagation of
 the Gospell, the subjugation of spirits to his disciples, the fal-
 ling downe of Sathan like lightning: yea in the very benedi-
 ction of the creatures, abounding with prayes to his heavenly
 (x) father: so should wee, if wee be Christians in truth and
 sinceritie as in name & profession, imitate our Christ as mem-
 bers of his bodie, branches of his Vine, and docible disciples to
 that best of Masters: otherwayes as *Augustine* once noted, that
 it was incongruous under a thorney head to looke for soft and
 delicate & effeminate (y) members; it's as incongruous un-
 der a blessed blessing head, to have (as many Christians have)
 execrable execrating, cursing accursed blasphemous members.

CHAP. VIII.

Gratitude further proved and pressed from the Saints and Angels in the Church triumphant, with thunderbolts against this blaspheming in stead of blessing Age.

BUt if the examples of the Saints on earth move us not, I wish that *sursum corda*, wee would lift up our hearts and eyes a little higher, (*paulo maiora canentes*) unto the Saints and Angels in heaven: looking to the soules and spirits of the just, in the nature Angelicall and humane, we have a fairer coppie to write after, a more resplendent white to shoote at in the Church Triumphant, then wee can have in the Church Militant, where the whitest Swan hath his blacke feete, the purest gold his drosse, the fairest face of grace his moale, the most eminent light his cloud, or eclypse; as may be instanced besides (*a*) *Lot*, (*b*) *Noah*, (*c*) *Thomas*, (*d*) *Peter*, &c. Patriarchs, Apostles; even in two of the best, for great men, good men, the world ever had; in *David* & *Hezekiah*, the one committing such (*e*) sinnes, the other omitting such (*f*) a dutie; as both soyled their graces, and put them to wash away those tinctures and stains with penitentiall (*g*) teares, by the heate of renewed love, drawne out of the best distillatorie limbeckes of broken hearts and compunct spirits: so that it's dangerous to imitate the best men that ever were, (except the sanctifier and Saviour of men) in every point of their practise, least like the motion of that (*h*) *ignis fatuus* or transient fire, cald in my countrey Maude with wispe, they leade us wrong in the darke night of some errors into the Devious by pathes of irregularities. But to imitate the Angels and soules & spirits of the just in heaven, their example is the right cynosure, the streight line of our actions and affections, the right Carde and compasse of our conversation, the very Pole according to which to steare our practise in our manifold fluctuations, and dangerous aberrations in the Sea of this world: because they being inseperably united unto God, to be like unto them is to be like unto God: even partaker of the divine (*i*) nature; they are fixt in their port, and haven, (their heaven,) not subjected now (like us in our furies) to any shipwracke of faith or (*k*) conscience; therefore it's good for us to cast anchor as

R

neere

a Gen 19. v. 36.

b Gen. 9. 21.

c Iohn 20. v. 25.

d Math. 26. 70.

72.

e 2. Sam. 11.

f 2. Sam. 24. 1. 2. 3.

g 2. Sa. 26. 1. 2. 3. 4.

h 2. Chron. 3. 3.

24. 25. 26.

i Psal. 6. v. 6.

j King 20. 3. 4.

k Materiam com-

posita in infinita

aristoteli, no-

Elis frigore con-

sistat, ventorum

vi aligando a

mulo, Angelo agi-

tata. Simon Ma-

iohannis de diebus

cani. p. 1. coll. 1.

pag. 9.

l 2. Pet. 1. 4.

m 1. Tim. 1. 19.

Math. 17. 4.

m In To Deum.

m Revel. 5. v. 15
12. 13. 14. Esch.
7. v. 9. 10. 11. 12.o Revel. 19. v.
1. 2. 4.p Vide Bright-
mannum nostrum
in locum.q Zanck. de sex
operibus. de An-
gelis. Distinguit
in ministrantes.
& assistentes.
r Casmannus in
sua Angelogra-
phia.

neere them as wee can, to build our Tents and (l) Taberna-
cles as neere theirs as we may, to ascend up the Mount, to them
by meditation, contemplation, imitation, as in other things,
so especially in this dutie, in singing and ringing forth here be-
low, as they above, the prayes of their God and our God, in
joyning our quire to theirs in this holy Anthem, *Holy, holy,
holy, Lord God of Sabaoth, Heaven and earth are full of the Majesty
of thy (m) gl. ry.* If wee looke into that mysterious revelation,
wee shall see what the very life of the Angels is: in what the
spirits of the glorified Saints are eternally uncessantly im-
ploied; namely in standing about the Throne of the Lambe
(n) Christ, clothed with white robes & Palmes in their hands,
(as Emblemes of victorie over that triple *Cerberus* the flesh the
world the Devill,) and crying with a loud voyce, *Salvation to
our God which sits upon the throne, and unto the Lambe, Blessing
and glory, and wisdom, and thanksgiving, and honour, and power,
and might be unto our God, for ever and ever. Amen.* This is the
continued voyce of the Saints, of the Elders that serve God
day and night in his Temple: Thus they sing *Halleluiah* in hea-
ven for the judgements upon the great Romish(o) whore which
hang over her head, for avengment of the blood of so manie
of Gods servants, innocent Martyres, which causelessly shee
hath effused: Thus they rejoyce too, at the marriage of the
Lambe, and for the graces already given to the Bride the
Church, chiefly the Jewels of the Gospell, by which shee is
daily fitting her selfe for the solemnization of her espousals in
(p) heaven: This indeede is *vita celitum, vita caelestis* the heavenly
life, their life in heaven, who are ever standing before the
Lambe: yea according to the distinction of (q) *Zanckie* and
(r) *Casman*, this is the life too, of these that are *ministrantes*,
ministring from God: For as the Devils where ever they be
whether limited or confined to the earth, or dispersed in the
Ayre, or in the fire, or in the waters, or in the Mines, or cran-
neyes under the earth, or in the Center of the earth, or below
the center, (as some thinke ther's locall hell, as most probable,
because most remote from heaven) or confined to some climate,
some Province, some Towne, some Circuite of ground, some
mountaine, some fountaine, some Court, some Pallace, some cham-

chamber, some Nunnery, or Monastery where they have played reakes and (f) pranches, yea or to the bodies of some men, as once in the (t) Pythonists & ordinary in the dayes of Christ, and extraordinary now : where ever according as the learned discusse and determine these (u) intricates, he bee permanent or transient, he carryes still his Hell about with him, as murderers, traytors, adulterers & blasphemers his darling sons, carry their petty Hels in the gnawings of their consciences: So on the contrary, the good Angels where ever they be, whether in Bethlēs fields with the Shepheards, or in Daniels (w) den, with Daniel, or in the fiery furnace with Sydrach, Misach and (x) Abednego, or in Sodom with (y) Lot, or in the doore of the Tent with (z) Abraham, or whether with Manoah and his (a) wife in the fields, or with the Virgin Mary in her (b) Closet, or where ever else, they ever carrie their heaven about with them, they are still in heaven, or heaven in them, in respect of Gods (c) presence which fills them, as the Moone is filled with the light of the Sunne : and in this fulnesse of joy, which they have in & from God, they cannot but resonate and resound backe againe their prayes to God : for even when these heavenly souldiers are on earth with Bethlems (d) Shepheards, as if they had beene in these highest Emperyall heavens into which Paul was (e) rapt, they sing *Glory to God on high, on earth peace, and amongst men good will.* Now to act our parts, as we pray in that best of (f) prayers in respect of the Author, matter, manner, and method: *Thy will be done in earth* of us mortall men. readily, promptly, (g) sincerely, &c. as it is in heaven of the immortall Angels : so (unlesse wee meane to prate and prattle rather then pray, as did the (h) heathens, and our vulgar (i) Papists, unlesse we will take Gods name in (k) vaine, and abuse this primary and principall part of Gods (l) worship, unlesse wee will verba daye, dally with, deceive and delude the Almighty,) we must straine and studie, desire and indeavour to practise as wee pray : wee must blesse God on earth, as the Angels doe in heaven, we must not blaspheme on earth, the God of heaven.

g *Math. 6. 10.* See Brinsley and lately M. Bernard in their plaine paraphrases upon the Lords prayer. h *Math. 6. 7.* i in their Tautologies, Battilogies, Latin prayers. k Abuse of prayer by M. Perkins in his Golden chayne, by *Assied Theol. catech* is made a maine breach of the third Command, l *Gen. 4. 26. Vide Scultesum de oratione, pag. 4 5 &c.*

f *Inflas Cardan. in lib. 4. de paries*
e. 176. *Langius li. 1. epist. an. 15. 9*
Wier. de praestig f 4 ca. 9. 10. 11.
t *Cald ventri. loquishy Text. contra. Marcion. c. 25. by Chrysim*
1. Cor. 12. by *On cumens in Ast. 16. v. 16.* because the devill spoke within their bellies, as once in the Serpent.
u *As Delirius disc. Mag. car. lib. Tyareus de locis infestis. Wier. de praestig. demoni. Perer. de Magia. Laur. Ananias de natur. demoni. cum alijs.*
w *Dan. 6. v. 22*
x *Dan. 3. v. 25.*
y *Gen. 19. v. 15.*
z *Gen. 18. v. 3.*
a *Judg. 13. v. 9.*
b *Luk. 1. 26. 37.*
c *Luke. 1. v. 19.*
d *Luk. 2. 13. 14.*
e *2 Cor. 12. 3.*
f The Lords prayer preferred by *Cyprian, by Dancus de O. ras. Dominica, &c. by Assiedius in Theolog. Catech.*
k Abuse of

which the Angels doe not, dare not, cannot doe: wee must prayse God, not pinch God, (as the angry Curre may the stoutest Lion) Wee must magnifie God as the Angels doe, not martyr God, murder God, teare and crucifie over and over againe (as *Augustine* alludes) the glorified humanity of Christ, worse then the Iewes on the Crosse, as hellish and profane spirits doe: not sparing his wounds, his blood, his heart, his head, nay not his feete, his nayles and his guts, as our rurers, our rake-hells, our rascalities and ragga-muffins doe: such as in their practise have turn'd just renegadoes, Iulianists, Occobolians, Apostaites, worse then Turkes and Mahumetans, forsaking Christ (nay opposing Christ) more fearefully then Witches and Conjurers. Oh this is indeede to be like unto the Angels, like unto the Gods, as the Devill Iesuicallly (m) equivocated with *Adam* and (n) *Eve*. But what Gods? What Angels? even Angels of darkenesse, not Angels of light. For surely to curse, teare, blaspheme God, is the very life, course, practise of damned spirits, the tortured ghosts of Devils, and men, reprobate Angels and reprobate men: *Cain*, *Indas*, *Esau*, *Saul*, *Pharaoh*, *Nero*, *Caligula*, *Helioabalus*, *Holofernes*, *Apostate Iulian*, whorish Pope *Joane*, Nicromanticall *Sylvester*, *Alexander the sixth*, athisticall *Cesar*, *Borgias*, treacherous *Absolon*: serpentine *Achis*, hell: soule poisoning *Mahomet*, blasphemous *Arrins*, *Michael* (o) *Servetus* with millions moe. Would you know what they are now doing? Their bodies are jayled and imprysoned in the grave till Gods generall assises. But what of their soules? Thus in the midst of their exquisite tortures in hell, (unlesse God gave speedie grace to some to die, better then they lived) even with their father the Devill (whom they sympathize, as in sinnes so in (p) sufferings) they rave, they rage, they fret, they fume, they revile, they blaspheme, they execrate, they curse the Majestie of the Almighty, they wreake their Teene and wrath on God, as that maddened *Baiazet* cope't up in an iron Cage, did upon (q) *Tamberlaine*, even by raging and reviling like maddened dogges tyed up in iron chaines, they barke and some at the mouth and belch out blasphemies (as the condemned miscreant that curseth the Iudge, the Iurie and the Bench:) when their malignant

m The Devill first taught the doctrine of equivocation: the Iesuite in it is not a scholler to Iesus: non est Iesuita, qui iis cum Iesui, &c. n Gen-3. 5. Eritis sicut d: Iudis deludis in hoc verbo d: id est, eritis sicut Angeli d: dicit: sicut demoni, id est, sicut maligni angeli d: vel demones dicit a Iudaio.

o Burned in Geneva, vide in fine. dresy locor. communium.

p Math. 25. 41

q See besides Knols his Turkish historie, the history of *Tamb.* extant in quarto.

want malice and mischief can proceede no further. And indeed as wicked men are by the spirit of God cald the sonnes of (r) *Beliall*, the children of the very (f) Devils, so, Doe they not patrizare? are they not as like their father, as if they were spit out of his mouth? Do they not look as like him, as egge to (f) egge, snow to snow, or rather pitch to pitch? Do they not resemble him as face answers face in a glasse? Hee blasphemeth God in hell, they blaspheme God here on earth: He is the old (u) Dragon; they are as yet but (w) Serpents, yet growing to be Dragons, and as full of venom for their measure as he is whose names they beare, whose nature they have. Should such eie in this state and condition blaspheming the name of God, as so many thousands doe in the world, especially if they be never so little crost or toucht by the hand of God, or tongue, or hand of man, then letting their oath-pellets fly from their hell-heated mouthes as did *Michaels* (x) mother, the contesting Isralite in the dayes of (y) *Moses*, and these accursed carnalists prophecied of in the (z) *Apocalypse*? I pray you, to let such reflect a little on their case and condition, if God would please to open their hood-winckt eyes, besides the Scripture that's infallible true, firme above heaven & (a) earth irrevocable above the decrees of the Meedes and (b) Persians, to be verified in every letter, title and syllable according to qualifications of objects in workes of justice, as of mercie: I say besides the verdict of the word, which must in due time be verified, else God were no (c) God, and the word but a fable like these of *Esopes* or *Lucians*, (which were blasphemy to imagine) I say yet againe and againe, besides the thunderbolts from Gods own mouth that strikes the swearer as low as (e) hell, the center of profaness, nothing keeping him out of it, but a small twine threed of life, every day and night as a blacke worme and a white, gnawing this threed, and at last a blatrant (f) beast cald death perhaps suddenly lopping, and cropping this threed, and sends the customarie swearer into the lower pit without ever bayle, or maineprize, remission or redemption: If there were no word, or if the word were, as carnall (life) (heart) (g) Athists account it, of no more certaintie, then mother *Hubbardes* tales, *Rebelius* (b) jeasts, or *Melanders* (i) iocoseria, yea then the lying

T 1. Sam. 1. 16.
 & 1. Sam. 9. 27.
 f Iohn. 8. 7. 44.
 & 1. Iob. 3. 10 10
 t Non enim oro
 similis.
 u Revela 12. 9.
 w Rev. 16. 7. 9.

x Iudg. 17. 1. 2.
 y Lev. 24. 10. 14
 z Apoc. 16. 9.
 a Matth. 5. 18.
 b Dan. 6. 8.
 c Num. 23. 19.
 d Math 5. 35. 36
 & Aug. 7. de
 consensu ad
 mendac. cap. 15.
 & Chromat. in
 locum.
 James 5. 12 Psal.
 25. v. 2. Zachar.
 5. 3. Deut. 28. 58
 & in Apocryph.
 Eccle. 23. v. 11.
 c Psalm 9. 17.
 f M. Perkins al.
 lusue simile, in
 one of his Le-
 gall motives, in
 his Treatise of
 repentance.
 g Psalm. 14. 1.
 h Rebusly faceria
 extant in octavo
 i Melandri lo-
 coseria extant in
 decimo sexto.

legend of the (k) Papiſts, their *Limbo Patrum*, and picke purſe Purgatorie: yet even in reaſon, let me expoſtulate with an impious and profane ſpirit, and whiſper but ſome few wordes into the eare of a blaſphemous ſwearer, how fit he is for hell, and how unfit for heaven if he ſhould die ſuddenly as ſome of his predeceſſors have done? and be ſwept away as duſt and (l) chaſſe in an inſtant, as were reveiling *Corah*, *Dathan* and (m) *Abiram*, for alas what ſhould he doe in heaven being conditioned and qualified as he is? what worke is there for him that he could doe, that he would doe? In heaven there is perpetuall ſempiternall bleſſing of God, as we have proved, which taſke he is as fit for as yet, as an Aſſe for (n) a Harpe, a Sow for a Sack-bot: he that cannot ſequeſtrate one minute of an houre, one houre in a day, one moment of time to prayſe God, hee that hath as much heart to this or any other ſpirituall dutie, as a Beare to the ſtake, the Bull to the ring, the coward to the battle, or the Aſſe to the race, he that's wearie in the Church or in a religious familie to beare one part or burthen in a Pſalme (which is indeede his burthen) or chayned but to a Sermon or a Sacrament for an houre, hath his eares taken up as by commiſſion, fore againſt his will, his heart being (o) a wooll-gathering, rogeing & ſtragling like *Dinah* perhaps in the (p) fields, in the Towne, in the Taverne, in the Theater, the tappe-houſe, the Tobacco ſhop, the brothell-houſe, perhaps in his bagges, in his Barnes, in his coyne, his counting houſe, his corne-heapes: or amongſt his ſheepe and brutes; Is it probable or poſſible (judgement binding a man juſt as death leaves him, the Tree lying as it (q) falls) that this man, ſhould dying in this tune and temper, be fit to joyne his untuned ſpirit with the heavenly Quire of Angels, to bleſſe and laud the Lord, for ever & ever? Oh leſſe fit is this man for this ſpirituall motion, then *Saul* to be amongſt the (r) Prophets, then drunken *Philoxenus* to bee in the ſchoole of *Soler*, *Socrates*, then *Indas* to bee at the Lords (s) Supper, or *Cham* in the (t) Atke, yea leſſe fit then for a *Jayz* to ſing amongſt Nightingals, for a ſcoole to ſit on the bench with Iudges, for a Quackeſalver to conſult in the Colledge of Phyſicians, or the rurall ſiuler to joyne his *Pans* pipe, or Oaten reede, with the Quire of the Muſes, the chorus

l Pſalm. 1. 4.
m Numb. 16.
32-33. So *Ana-
baſius*, the blaſ-
phemous *Arri-
an* Emperour
was ſtruk with
a thunderbolt
from heaven: as
alſo *Olympius*
the *Arrian* (like
Joab) with three
darts, blaſphe-
ming the Tri-
nitie. See in the
end of *Zegedine*
his Common
places in folio,
de his cum mul-
tis a qj.
n *Aſinus* ad *Ly-
ram*, *Sus* *Miner-
vum*, *Evafmi* *chi-
liad*,
o As *Ezechiel*
a iditors, *Ezche*,
33. verſ. 31. 32.
p *Gen.* 33. v. 1.
q *Eccleſiaſtes*
r *Eſſe* *Saul* in-
ter *Prophetas*,
1. *Sam.* 19. 24.
ſ *Iohn.* 13. 26. 27
t *Genes.* 7. v. 7

of the musitians, or (to adde one more,) as though * *Bavins* or *Meuens*, or a ballating Poet after should intrude amongst the heavenly * inspired spirits of a *Virgill*, an *Ovid*, a *Homer*, a *Hesiod*, a *Chaucer*, a *Spencer*, a *Ben-mont*, & such lettered Laureates, &c. Alas what delight hath a plow-boy, a Cow-boy to handle a penne, that knowes not a *B.* from a *Bul* foot as the phrase is? What delight should I take to be amongst the Dutch or Welsh, or wilde Irish, (w) whose language I understand not, to whom I am as a Barbarian, and they to me? & so, what a good yeare should a swearer doe in heaven, where there's nothing but blessing God with everlasting Hosannahs and Halleluiahs; with which he is altogether as unacquainted as a poore pretice with the mysteries of of his trade, the first day of his admittance, or a childe with Greeke and Hebrew the first day that ever he handled booke? how to speake the language of *Astodod*, the language of hell, cursing, swearing, swaggering, ryoting, reveilling, &c. a profane spirit knowes well, (or rather ill) enough, It's naturall to him, as for the fire to burne the Sea to some, &c. He swims without (x) a Corke, hee takes these (as some doe the the Art of cunnycatching) at his owne hand, he needes no tutor, no prompter but the Devill and corruption: But for the language of Canaan the language of heaven, the tongue of (y) Angels, how to blesse God, how to expresse with the inspired Apostles *magnalia* (a) *Dei*, the wondrous workes of God, how to set forth the glory of God, as did *Augustine* and *Ambrose*, when in heavenly responseries is said, one answering another, as *Cherubin*, *Cherubin*, they alternatly in (b) courtes compiled that holy hymne called *Te Deum*, or *We prayse thee O God*, &c. I say though a profane person should have moe tongues then (c) *Mithridates*, *Sealiger*, or (d) *Calepine*, yet till God scrape or wash his tongue from oathes and blasphemies, give his mouth a physicall, (or rather a metaphysicall) purge, heate his tongue as the Disciples with celestiall (e) fire, as (f) *Esay*, with a coale from the Altar, he never can speake to any purpose, except in hypocrisie as did (g) *Judas*, (h) *Iezabell*, and (i) *Iosh*, (like a horse that goes a forced pace) any thing Theologically good, tending to Gods glory, and the good of others. And if hee be as a fresh man untrayned for any

part

* *Qui Bavium*
non amat, edit
sua carmina
Meui.

* *Est Deus in*
nobis, agitante
calefcimus illo.

w 1. Cor. 14. 11

x *Sine co-ite*
natate.

y 1. Cor. 13. 1.

a *Act. 2. v. 11.*
b *Asterius vi-*
cibus: *amant al-*
terna *Camena*
canentes *avens.*
&c.

c King of Pon-
tus that said
to have spoke
22. languages.
d Whose dic-
tionarie con-
sists of eleven
languages.

e *Act. 2. v. 3.*
f *Esay 6 v 6. 7.*
g *Ioba. 12 4. 5.*
6. 7.

h 2. King. 9. 33.

i 2 Sam. 14 v 3

part of Gods service, as he is, (or should be) a souldier militant here on earth: is it probable that he is fit for a higher office and place to serve the Lord joyntly with Saints and Angels in heaven?

S E C T. I.

The blasphemer fitted for Hell.

BESIDES the profane blasphemer, is not so unfit for heaven, but he is on the contrarie as fit for hell, as a cut purse is for the Pillory, or a traytor for Tyburne: yea as a good Grammer Scholler is fit for a higher schoole, even the Univerſitie: for Sathan by the helpe of native and hereditarie corruption, as a wily nurse, having here in earth trayned up the blasphemer in the language of *Ashdod* and other abominations, (as sinne never goes bird alone) like some father that teacheth his sonne, his owne trade, and makes him more expert & exquisite then himselfe, his purpose is, to preferre him to a higher (or rather to a lower place) even to be a free denizen in the low countries, the nethermost hels, his owne Dukedomes, and Demaines, where whensoever the earth by a commission from the God of heaven is wearie of (k) him, and casts him out, as once shee did the (l) Cananites (as the Sea casts out her froth) there he may as free as any in great *Belzebubs* territories, in a trice set up, (or set ope) his mouths shop, and have free vent for all his blasphemies, were they tenne times moe and more abominable: yea and he shall have too, such pension and pay as they deserve: abundance of fire and brimstone, storme and tempest shall be his portion to (m) drinke; And sure as hee that knowes the language, and the fashions of a countrie makes lesse bones at it, to travaile thither, and hath more hope of entertaynement in France, Italy, Germany, Polland, Hungary, Slavonia, if hee can speake well and perfectly the French, Italian, Germaine, Polonian, Hungarian, Slavonian tongues: So he that speakes, in his horrid oathes, imprecations and execrations, the language of hell, (as I perswade my selfe were the Devil himselfe (as he assumes shapes) truly and really metamorphized into the heart, the habit and speech of some man, hee could not act worse pageants then some doe, flaunder more mali-

ciously

k Telluris inmi-
le futile pondus,
horat.

l Iudg. i. & Ge.
15. vers. 16.

m Psalm. 11. 6.

iously blaspheme more boysterously, &c.) such a man when ever God by his sergeant death sends him a passport, may travell in a trice into the Devils Dominions, and have worke at will, and abundant wages, even more then he desires, but large as much as he deserves; yea me thinkes as by a mans speech it's easie discerned what countrie-man a man is, English, Irish, Scottish, a Germane or the like: so a man, (a Minister chiefly) may even here this day give a great guesse at thousands as infallibly, as the two Damofels did of (u) *Peter*, what countrie you as yet belong to: and whither you set your faces to Sion, or to Sathan; even your tongues bewray you whether you speake *Sibboleth* or (o) *Shibboleth* as Ephraimites, or as Gileadites, as Angels or Devills. Oh as I begun this pressed point I end it. If ever you desire to be like the Angels in glory, sympathize with them, (though you cannot equalize them) in grace: chiefly consecrate as they their whole powers, you your least member to the glory of God, else that part unreformed, all your (p) Religion is in vaine. And know further, what I have heretofore more enlarged, that a man begins eyther his heaven or hell, in this (q) life: Here he is in the suburbs of one of the two of Saint *Augustines* (r) Cities, eyther Jerusalem which is (s) above, or Sodom which is here below: Here by grace a man hath Charter and interest after liverie seisure and possession of glorie. Here it's easily scene which way he walkes, even by what he (t) talkes. A man neede not with with *Adams* a window into a mans heart. let him looke into his mouth, there he hath the best *prognosticatum* of his minde, as the unerring truch it selfe hath (u) determined. Figges never grew from Thistles, nor Grapes of * Thornes: nor sweete streames ever came from a poysoned, corrupted (w) fountaine: let us make the inside cleane then all is cleane. So shall we be able in earth as the Angels in heaven, in sinceritie, without hypocrisie, in filiall love not in servile feare (incident to the (x) Devills and reprobates) with purged and in good measure purified spirits, even here on earth inchoatively, and after in heaven perfectly, to make one Quyre with the Angelicall spirits, to the ever blessing and praying the God of spirits.

a Math. 26. 72.

b Rhoda: Act.

12. vers. 13. 14.

c Judges 12.

vers. 5. 6.

p James 1. v. 26.

Read all these

excellent means

and motives a-

gainst swearing M.

Downes foure

Treatises pag.

26. 27. 28. 29. 30.

49. &c.

q Hic vita eter-

na tenetur, and

amission.

r Aug. de Civib.

f. Gal. 26.

x Lequere us to

widam. Socra-

tesis ad Ephelous

quendam.

u Math. 13. vers.

32. 33. 34. 35. 36.

w 1am. 3. 12.

w 1am. 3. 14.

x 1am. 2. 19.

S E C T. I I.

I Doe not denie indeede but a wicked and a gracelesse man may sometimes speake good wordes, not onely favouring of Morall wisdom, of experience and deepe observance (as the sentences sayings and Apothegmes of *Socrates*, *Solon*, *Bia*, *Thales*, &c. and the Greeke and the Romane (*y*) *Sages*, yea the expostulations of (*z*) *Iezabell* with *Iohn*, the disswaives of (*a*) *Iosh* to *David*, the speeches of some, even of the unbelieving (*b*) *Iewes*, the censure of *Camahel* concerning (*c*) *Paul*, the counsell of *Pilates* wife concerning (*d*) *Christ*, which many such specialties doe demonstrate) but he may speake wordes even in outward shew and appearance favouring & relishing of grace, as apperres in *Balaams* (*e*) wish, *Agrippaes* (*f*) flath; the first to die, the second to be a true Christian, besides the Pharisees (*g*) prayer, the foolish Virgins crying (*h*) Lord, Lord, the carnall Iewes desiring the (*i*) bread, the adulterous Samaritane desiring the waters of (*k*) life, with many moe: It cannot be denied also, but the best men may sometimes speake wordes at first blubb favouring of a carnall spirit, such as have hardly the prints and impresion of grace; as apperres in *Abrahams* (*l*) simulation, or dissimulation, *Ioseph* his swearing by the life of (*m*) *Pharaoh*, *Eves* tempting of (*n*) *Adam*, *Iudas* soliciting of his incestuous (*o*) *Thamar*, *Dauids* murtherous vow against (*p*) *Nabab*, his folly in commanding his people to bee (*q*) numbered, his bloudie iulsion in the slaughter of (*r*) *Vriam*, his unjust verdict against (*s*) *Mephibosheth*, in *Peters* (*t*) deniall, his disswasion of *Christs* (*u*) passion, the culpable request of *James* and (*w*) *Iohn*, the incredulitie of Saint (*y*) *Thomas* with many moe, verifying that of Saint (*y*) *James*, that he is a perfect man indeede, which offends not with his tongue: yet nevertheless that is true in Divinitie which the eternall truth hath revealed, that wordes iustifie or (*z*) condemne, that the mouth speakes the man eyther good or bad, as it eyther blesteth or blasphemeth God, or (*a*) man: For first this is to be presupposed, that usually the iust & pure, have pure (*b*) words, their hearts, their consciences and their spirits being (*c*) pure.

Abraham,

y. Recorded by
Valerius Maximus, *Diogenes*,
Laertius, *Brutius*,
Lycosthenes
and others.

a. 2. King. 9. 31.

a. 2. Sam. 24. 3.

b. Iohn. 7. 40. 46.

a. Act. 5. 35. 36.

d. Math. 27. 19.

c. Num. 23. 10.

f. Act. 26. 28.

g. Luk. 18. 11.

h. Math. 25. 12.

i. Iohn. 6. 34.

k. Iohn. 4. 15.

l. Genes. 12. 13.

m. Gen. 43. 15.

n. Genes. 3. 6.

o. Genes. 38. 16.

p. 1. Sam. 25. 22.

q. 2. Sam. 24. 1. 2.

r. 2. Sam. 17. 15.

s. 2. Sam. 16. 4.

t. Math. 26.

Luk. 23.

u. Math. 26. 22.

w. Mark. 10. 35.

x. Iohn. 20. 25.

y. James. 3. 2.

z. Math. 12. 37.

a. James. 3. 9.

b. Proverbs.

c. Titus. 1. 7. 15.

Abraham prays for (d) Sodom, for *Ismael* (e) *Isaac*, for (f) *Rebecca*, *Moses* bleſſeth the children of (g) *Israell*, *Iacob* bleſſeth his (h) ſonnes, and the ſonnes of (i) *Joſeph*, *Samuel* and *Joſhua* exhort to the ſervice of the true (k) God, *Lot* exhorts the (l) *Sodomites*, *Boaz* comforts (m) *Ruth*, *Eli* reproves his (n) ſonnes: *Gideon* pleades againſt (o) *Baal*: the Prophets pray and prophecie, the Diſciples preach, all that looked for the conſolation of *Israell*, bleſſe with *Zachary* the God of *Israell*, for the incarnation and exhibition of *Iacobi Shiloh*, the promiſed *Meſſias*, as *David* calls his tongue his (p) glory. So all the godly have made, doe make, (except in ſome temptation or the breaking out of hereditary ſinful corruption) their tongues, organs and inſtruments of the glory of God: as againe the wicked when they ſpeake, uſually (unleſſe when they ſaine and ſtraine to the contrarie pronouncing Parrat-like ſuch wordes, of which they have no feeling, againſt the heart and againſt the haire, coldly coming from them, as from ſicke men, or are over ruled by a ſpeciall hand as (q) *Balaam*, and (r) *Cayphas* in his propheſie, *Pharaoh Neco* in that which hee told (ſ) *Iofias*, or out of common gifts as *Indas* in his preaching, *Saul* in his (t) prophecying, (the wiſemen amongſt the Heathens from Morall Philoſophie, or the verie Ethickes, of nature) I ſay uſually, except in theſe ſpecified caſes, when the wicked ſpeake, their wordes ſpeake them wicked, even as what bitter ſtreames the fountaine ſends forth, theſe ſtreames ſpeake the fountaine no better, then bitter: ſince *nemo dat quod non habet*, none can give what he hath not, or ſhew better ſtaffe, then he hath within him: the mouth of a good man being as the opening of heaven, which never opened, but there was alwayes ſome remarkable good thing happened, as eyther Chriſt (u) aſcending, or the ſpirit (w) deſcending or the like: the mouth of a wicked man, being as the opening of hell, out of which never proceeded, as into which, never entred ever ought that good was, or it is as the opening of the Tryon Horſe, in which were armed Greekes, ſatall to *Ilium*, or as the opening of *Pandoras* boxe, out of which flew all leproſies and diſeaſes, or as the opening of *Curtius* his gulfe of the Sicilian (x) *Actina*, or that *Plinie* choaking (y) *Veſuvius*, out of which proceeded nothing

d *Genſ.* 18. 29.e *Genſ.* 17. 18.f *Gen.* 25. 21.g *Deut.* 33. 1.h *Genſ.* 49. 8.i *Gen.* 43. 10.k 1. *Sam.* 12. 13.l *Joſhua.* 24.m *Genſ.* 19. 7.n *Ruth.* 2. 11. 13.o 1. *Sam.* 2. 23.p *Judg.* 6. 31. 32.q *1. Sam.* 10. 6.r *Numb.* 23. 5.s *Iohn.* 18. 14.t 2. *Chro.* 35. 21.u 1. *Sam.* 10. 6.v *Act.* 1. 11.w *Iohn.* 1. 32.x *Plin.* lib. 2. cap.y 106. *Auguſt.* dez *Civ.* Dei, lib. 3.

aa cap. 31.

ab y *Oroſius*, lib. 7.ac cap. 9. *Procopius*.ad lib. 2. *Bel. Got.*ae *Nicephorus*, lib. 3.

af cap. 12.

a Gen. 21. 9.
 b Gal. 4. 25.
 c 2. Sam. 6. 20.
 d 2. King. 18. 28.
 e 29. 30.
 f 2. Sam. 16.
 g 6. 7.
 h 2. Sam. 20. 1.
 i 1. Sam. 10. 27.
 j 1. Sam. 14. 39.
 k 1. Sam. 17. 36.
 l Levit. 24. 11.
 m Iudg. 17. 2.
 n Numb. 16. 3.
 o Numb. 11. 1. 4.
 p Marke 3. 22.
 q 28. 29.
 r Iohn 9. 24.
 s 28. 5. 1.
 t 2. King. 5. 25.
 u 1. King. 13. 18.
 v 28. 3. 9.
 w Jer. 19. 20. 21.
 x 28. 13. 8.
 y Iames. 1. 26.
 z Iam. 3. 6.
 A 28. 2. 3.

6. Iam. 3. 17.

1. Prover. 7. 10.
11.

but filthie foggs, and sulphurous stinking streames: as appeares in *Ismaels* (r) scotting, (or as the Apostle calls it) tongue (s) persecuting, *Mitchels* (t) mocking, *Rabsakees* (u) rayling, *Simeibis* (w) revilings, the sonnes of *Belials* disdainings and dispisings of: (x) *David*, and of *Saul*, (y) *Sauls* profane execration and (z) swearing, *Senacharibs* and *Goliabs* (b) defying: The cursing of that carnall (c) *Israelite*, and *Michaas* (d) mother, *Corab* (e) dispiting; the ungratefull *Israelites* rebelling and (f) murmuring against God *Moses* and *Aaron*: to omit the *Pharisees* (g) blaspheming against the holy Ghost, their vilifying and vituperation of (h) *Christ*, *Ananias* and *Saphiras* (i) lying, *Gehezies* (k) dissembling, the old Prophets hypocriticall (l) hauling, *Simon Magnus* his (m) Magicke, and monstrous mistakings in his (n) stakings, *Elimas* the forcerer (o) dissuasions of *Sergius Paulus* from *Pauls* preaching, and as is manifest by the multitude of oathes and blasphemies, which as thicke as the the Atomic or Sunne moathes, (besides talke wholly composed of rebauldric, folly, dissimulation, and treacherie) come from the multitude, which testifie that there's no grace in their hearts, since ther's no good in their wordes: they rule not the least member, how much lesse the greater: therefore all their religion and profession is (p) vaine. Therefore as thou wouldst be perswaded that with the tongue of Angels thou shalt glorifie God hereafter, get a cloven tongue, a fierie tongue (not from hell as the [q] most, but from [r] heaven as the best, to be an instrument of Gods glorie here: which if thou attaine, thou maist infallibly conclude that here thou art holy in the Church Militant, and art tending and bending to be happie in the Church Triumphant: else know that a swearing, a blaspheming, an execrating and cursing tongue shewes an unholy heart, as corrupt streames shew a corrupt fountaine, as sower fruite shewes such sapp, and such [s] roots, as vlcers in the bodie and fierie ploukes in the face shew an unsound or inflamed Liver. Yea as the blacke spots shewes the Poxe, and the blew spots the plague, frised haire, mannish attire, a rouling eye, gadding (t) feete, a tempting tongue, painted face, naked breastes, and uncovered dangling duggs (the Ivie bushes, that proclayme what Wine within is to be had for love

or money) not more demonstrating a very whorish [u] *Lexa-*
bel, then a tongue which makes a daily trade of evill and cur-
 sed speaking shewes an evill and accursed [w] heart, a sensuall
 and unsanctified soule, yea that the very Devill speakes in and
 by such men, (as he did once in the [x] Serpent, in *Apollon*
 [y] Oracle) in many [z] *Pythonists* & possessed persons (even
 as Gods spirit speakes in and by the elect, as once in and by his
 Prophets, or Evangelists and disciples:) and so for thee, in
 this state, fate and condition possessed (or rather plunged,
 poysoned and pestered) with such a filthie heart and foule
 mouth, that's altogether as unfitted, untuned and unprepared
 for holy Hymnes and songs, Divine Anthems, and heavenly
 prayes, as an Asse for an Harpe, as the adage [b] is: For thee
 I say to imagine in this predicament, to die and not be dam-
 ned, but to passe without any change or conversion in heart or
 life, wordes or workes from a sathanicall life, to an Angelicall
 life in heaven, is a sweete deluding slumber, a brave golden
 dreame, a bewitching conceit, an Eutopian Paradise, a mere
 Castle in the ayre, without any warrant, foundation, from the
 God of truth, from the Scriptures of truth.

CHAP. IX. SECT. I.

Motives here to begin the life of the blessed.

I Still desire to adde more fuell to this Celestiall fire of true
 Gratitude which I labour, (as I have I hope already instru-
 mētaly kindled) further to inflame in the hearts of our English-
 Irish Israell, (like that once materiall [e] Vestall fire) never to
 die, or extinguish, but to live and last, to burne and blaze, even
 when the sparkes of nature are quenched, and the radicall
 moysture of all and every one of you drunke up and consu-
 med. Oh I desire that when your earthly, and elementarie
 part is dissolved, your dust turned to dust, and to mummified
 earth, that then your better part, your soules more pure and
 subtile then eyther fire or ayre, may with the Angels and the
 [d] Elders, clothed in pure white before the throne of the
 Lambe., yea with the [e] *Cherubins*, and *Seraphins*, wholly

S 3.

fired.

u. 1. King. 9. 50.
 w. Math. 12. 35.
 x. Vide *Paterium*
 & *Paterium* in
 Genes. 3. 1. 2.
 y. De *Indis* 1. 3.
 z. *Infonibus* dia-
 bolis in hoc ora-
 culo, vide apud
 Herodot. lib. 1. &
 3. apud *Paterium*
 lib. 1. & 9. c. 12.
 Es apud *Maiores*
 de *Vasim* 1. col.
 2. pag. 99.
 z. Vide apud *Del-*
rium disq. Ma-
 gie. & apud *Lo-*
rium *Commen-*
tarij in *Act.* 16.
 pag. 618. 629. Ex
Heronymo.
 a. 2. Pet. 1. 21.
 b. *Tanquam A-*
finus ad *Lyram*.

c. Apud *Maiores*.
 col. 22. de elemē-
 to ignis.
 d. *Reus*. 5. 11.
 Revel. 7. ver. 11.
 e. Vide de ordi-
 ne, & natura
Cherubin & *Ser-*
aphin, apud *Cas-*
sanum in *Cata-*
logo gloria mun-
 di. par. 1. p. 79. 80.

f De his nomi-
nibus cum signi-
ficacionibus, vi-
de apud Zanili-
um de tribus E-
lohim, & de at-
tributis Dei.

g Zach. 12. 10.

h Rom. 7. 23.

i Gal. 5. 17.

k Esai. 40. 6.

l Rom. 10. 1.

fired and inflamed with the love of God, (as inchoatively and initiatorily here on earth, so) perfectly, constantly, perpetually in the Emperyall heavens. laude, and prayse; and blesse, and magnifie and glorifie that great *Tetragrammaton*, the mightie *Iehowah*, [f] *Eh, Adonay, Elohim, &c.* in all his great and glorious titles, names and attributes for ever; & for ever, without any persecution of the world, opposition of tongues; scoffing of *Ismaelites*, flouting of *Michols*, or any externall interruption, and disturbance from the sonnes of *Beliall*, which labour the extinguishing of all the sparkes of spirituall zeale in any deuoute Profelite of the house of *David*, of the new [g] *Ierusalem*, yea without any internall suggestions and temptations from *Sathan*, but above all, without any distraction of minde, diuision, or diuulsion of thoughts, alienation by these externalls, or any other molestation in the outward or inward man from your selves: as having there a full and free exemption, & infranchizing manumission from all this dulnesse of flesh, deadnesse of heart, lumpishnesse of spirit, corruption of nature, pressures of crosses and losses, exigents and straites for these outward things, cares and distractions of families, incumbrances from your callings, and what other lets, disturbances, impediments and remoraes whatsoever, which doe euerie way in this your warfare here, imbondage and inthrall you, from the performance of this or any other spirituall ductie, in that measure and perfect manner, that you would or shoud, of which you daily complaine with the [h] *Apostle* and all the faithfull, and against which, you daily strive and fight, in the Christian conflict, and bickering [i] duell, betwixt grace and nature, the flesh and the spirit. Oh let it be your living dying, (yet never dying) comfort, that you that begin cordially and Christianly to blesse God here, after this short life is ended, which is as brittle as [k] glasse, as wavering as the winde, as frayle as the Ice, as switt as a poasse, or a weavers shittle, as melting as snow, as fading as smoake, or the fields flower, as vanishing as a dreame, you shall joyne your spirits, to the spirits of the iust, to sing and ring forth your everlasting *Hosannahes* and *Halleluiahs* to the God of spirits: for which end, as *Pauls* wish and hearts desire was that *Israell* might be [l] saved, to my wish and

and hearts desire is, that all of you might here be so farre sanctified, that initiated in this life as prentices to this heavenly science, or as journey-men or journeying men (even strangers and pilgrimes with [m] *David*, the Patriarkes and [n] Prophets) travelling and peregrinating in this vaile of miserie in your few & evill [o] dayes ere you sleepe with your [p] fathers, you would so learne to speake the language of Canaan with the tongues and Tones of Angels, that at the last as free Denizens, free Citizens infranchized and priviledged in all the liberties of grace, and glorie, you may keepe a perpetuall Iubilee, an everlasting Sabbath, of prayes and holy expressions in that heavenly Canaan, celestially Ierusalem, Mount Sion, which is [q] above: to which my hopes be, that you are. (my desires be that you may be) travelling, breathing and aspiring.

m 1. Chr. 39. 15.
n Hebr. 11. 13.
1. Pet. 2. 11.
o Genes. 47. 9.
p 1. K. 2. 10.

q Gal. 4. 26.

SECT. II.

*Motives further urging here to begin the life of Grace,
after of Glorie.*

OH suffer the word of exhortation. I beseech you as heavenly Quyristers begin even here, even now, even this day, the Quyre on earth: It's not thanke, worth to be eternally thankfull in heaven, you must doe it, you can doe, no other wayes, if you once come there: It's as naturall (if I may use that word) for the blessed spirits to blesse and prayse the Lord, as for the fire to burne, the Sunne to shine, the waters to move, the Seas to ebbe and flow, [r] *Nilus* to overflow, or any other creatures celestially or sublunary, animate or inanimate, to move and worke, and produce effects according to their natures, and severall proprieties. But to prayse God here, joyfully, cordially, constantly, to breake here through all impediments, as *David* three worthies through the Garryson of the Philistines, to fetch the desired waters of [s] Bethlem, to strive here against all discouragements, as in the Olympicke [t] games for Masteries, to swim against the streame (of all oppositions) as is said of the [u] *Dolphin* and *Samon*, to be resolute against all repugnances of the false and flattering flesh (that bids the spirit as *Peter* baded Christ, favour it selfe.) The tempting; Devill,

r *Aelian. hist. li.*
10. c. 44. *Plin. li.*
5. cap. 9.
s 1. Chr. 11. vers
18.
t *De his ludis*
multis apud Co-
lini Rhodigani
historicos, &
Poetas sunt quos
curriculo pulve-
rem Olympicam
collegisse iuvat.
Ex: Horat.
u *Arist. anim.*
lib. 9. cap. 48.

the

w Math. 2. 16.

x Exod. 1. 22.

y 2. Sa. 6. 21. 22.

n Quo magis
promitur, eo ma-
gis effluat ignis.

a Job. 1. v. 21.

b Dan. 6. 21. 22.

c Dan. 3. 23.

d Many had
that strength
& grace given
them, in the pa-
ganish Arrian
popish persecu-
tion nomina-
red in the Mar-
tyrologie, but
chiefly by him
who hath epi-
tomized all the
booke of Mar-
tyres, fol. 3. 4. 5.
6 7. 8. 9. 10 to
fol 18 &c.

e Genes. 7. 9.

f Dan. 4. 24.

g Math. 25. 10.

h Math. 9. 15.

i Apud Nasa-
lem Comitem in
Archæologys.

k Exod. 19. 3.

l Math. 17. 4. 5.

2. Pet. 1. 17.

the persecuting world, who by the imputations of hypocrisie, humoroufnesse, fantasticalitie, singularitie (at least of Puritanisme and Precisnesse) seeke to quench in every zealist, all sparkes of Devotion, as loone as ever kindled; yea as (w) Herod, and (x) Pharaoh, to drowne & murder even Christ and Christianitie in all the Israell of God, as soone as ever new borne, I say those that can thus digest all those bitter pilles, as physycall, and can be (as was Davids (y) case with Micholl,) more zealous in this, and all other duties, the more they are opposed, like the fire that burnes the more, the more it is (z) suppress: this indeede is prayse worthy: everie inferior birde can chippie and croude it in the spring, and can sing in the Sunne shine; that is a birde indeede, that can sing in the storme, and charoll it in the Winter: every fish can play in the calme, the Dolphin and some moe can play in the tempest: everie man can blesse God in the Sunne shine of his prosperitie with full bagges, full barnes, full bellies, and clothed backe: But to blesse God in adversitie, in the stormes of affliction with Iob on the (a) dunghill, Daniel in the Lions (b) den, with the three companions of (c) Daniels in the furnace, with the Martyres at the (d) stake to sing songs of Sion, here in a strang land, this is that which is most acceptable to the Almightye. Oh then, that my words might prick and fasten like the goades and nayles of the sanctuarie, that I might plead and prevaile with you: Even now with Noah (e) Dove to enter into the Arke, to leave the carrion and fleshy lusts of the world, on which the worlds Crowes, Dogs and Vultures prey and glut themselves: here to be at rest in God, and on God. Oh let my counsell be (f) acceptable, here strive to enter into the Bride-grome (g) chamber, to rejoyce as Paranymps and friends of the (h) bridegrome, to sing with Salomon a divine Epithalamium, in honour of the spirituall espousals, betwixt Christ and his Church. Oh that you could here sleepe in quiet rest and tranquillitie of the soule, in heavenly contemplations, (as that Endimion is said to have slept with the (i) Moone in the phylosophicall speculations) here be conversant in the mount with God as (k) Moses, get a glimpse of the glorie of Christ in the mount, with Peter, James & (l) John for in the mount of high and heavenly thoughts and medita-

tions

tions God will bee seene, Christ will bee found in (m) Ierusalem, which is the vision of (n) peace: Oh that we could ascend up from earth to heaven with (o) Elias in the fiery chariot of zeale, that we could strive even in this life, to enter at least the suburbs of the heavenly Citie, that we had our (p) conversation even in Heaven, our Heaven begun here on earth: *Sum corda*, that being risen with (q) Christ, we might seeke those things that are above, placing and planting our affections, not on things in earth, but on things in heaven, that we could send our hearts, as the Disciples their hearts and (r) eyes after Christ that is ascended, that (s) Eagle high mounted at least, that we could soare up to his Crosse in Golgotha, in the meditation of his passion, not to breede compassion towards him who now from sufferings is entred into (t) glorie, (as the superstitious Fryers as may be seene in (u) *Guevara*, *Iodowicke de* (w) *Ponte*, and (x) *Granado*, &c. make that the chiefe end of their mentall meditations, of his sufferings, and of their Idolatrous crucifixes) but to resolve to suffer with him, that we may be glorified with him; to feele the power of his death, to die to sin; the power of his (y) resurrection, to rise againe to newnesse of life, to blesse and prayse the (z) Lambe, because he hath redeemed us from all the nations and kingdoms and kinreds of the earth. If for this end we tract, and trace our incarnate crucified saviour, from Ierusalem to (a) Golgotha, with his sword pierced weeping mother, the dolefull daughters of Ierusalem, *Ioseph of Arimathea* and the *Centurion*, and for this end looke upon him whom our finnes have (b) pierced with the Eagle eye of our faith, as the Antitype of the Brazen Serpent whom *Moses* erected in the (c) wilderness, looking on him also in the glasse of the Gospell, where we may see him as the Apostle of the Gentiles, tels the convert Corinthians, even crucified amongst us, if by this sight of him, we can get unto him by saying (d) knowledge, into him by (e) faith we grow up with him as planted in (f) him by the sappe of the spirit, we make a blessed speculation of his passion. Oh that besides the fruite of his passion, we could get here some glimpse of his transfiguration, a true type of his glorification, some glimmering and reflection of the heavenly Canaan, as *Moses* a prefig

T

view

m *Luk. 2. 46.*
 n *Pisio Pachs.*
 o *2. King. 2. 11.*
 p *Phil. 3. 20.*
 q *Colof. 3. 1. 2.*
 r *Act. 1. 11. 12.*
 s A man in his incarnation, a Lambe in his passion, a Lion in his resurrection, an Eagle in his ascension
 t *Luk. 2. 4. 26.*
 u In his mount Calvarie.
 w In his Soliloquies grounded from severall Gospels.
 x His meditations.

y *Rom. 6. 8. 9. 10*z *Apor. 5. 9.*a *Matth. 29.*

Luk. 23.

Marke 15.

Iohn. 19.

b *Zach. 12. 10.*c *Numb. 21. 9.*

Iohn. 3. 14. 15.

d *Iohn. 19. 34.*e *Eph. 3. 16.*f *Iohn. 15. 4.*

view and Synopsis of the (g) earthly, here seeke some glimpse of heavenly light, (as the prisoner the gleames or beames of the Sunne, through some crannie in the walle or doore or key-hole) through the vaile of thy flesh, as the spouse in the Canticles, that had a glimpse of her (b) welbeloved, looking through the hole of the doore, and her heart was affectioned to him: Here in thy greatest pressures of bodie soule and spirit get some refection by reflection, with that primitive Protomartyre (i) *Stephen*; and the rapt (k) Apostle on Christ crucified and glorified, and of the glorie of Christ, prepared purchased, layd up, as revealed: Here get some warmth and heate in your hearts as the Apostles and the two disciples that went to (l) *Emmaus*, by oft talking & communing with Christ, by the word, and (m) prayer, & by that meanes receiving from Christ that best new-yeares gift, that love token, promised by Christ to all his (n) elect, & exhibited as once in the (o) forme, over in the effects of (p) fire. Oh that we could breake off companie and societie with man, (chiefly wicked men) so much as our callings and charge to be discharged will permit, that in our meditations and soule Soliloquies in imitation of Saint *Augustine*, *Bernard*, *Anselme*, and other heavenly minded men, we might be more conversant with God. Oh why doe wee not retire our selves, as (q) *Isaac* into the fields, as *Augustine* and *Alixius* into the (r) orchard, as *Ioseph* of *Arimathea* into our (s) Garden, or immure our selves (according to Christs (t) precept, and his Virgin (u) mothers practise) into our private closet, or chamber, for some sequestered time, there to meditate of the mercies of God, of the merits of Christ, of the priviledges of grace, of the Christians dignitie, of the joyes of a better life, & so there to exhilarate our selves according to the Apostolicall counsell, and command, and according to the president set us in, my Text, by *David*, and his nobles, & to rejoyce, before the Lord, and in the Lord, more then the carnalists, and the moralists of our times in their Corne and Wine, and Oyle (w) increased: more then *Laban* in his (x) sheepe, *Nabab* in his (y) feast, *Balthazar* in his (z) drinke, *Herod* in his (a) He-

g Deut. 34.

1.2.3.

h Cant. 4.5.6.

i Act. 7.56.

k 1. Cor. 13.4.

l Luk. 24.32.

m Oratio oratio: vel colloquium cum Deo. I fidere.

n Iohn. 14.17.

18.19.

o Act. 2.3.

p The Spirit like fire, &c.

1. Illuminates with knowledge

2. Heates with meale and love.

3. Mollifies the heart.

4. Causeth sparkes of prayer.

5. Purgeth dross of sinne.

6. Purifies the heart.

7. Changeth with, what it meetes with, in to it owne nature.

Geminianus in summa exempli & similis.

q Genes. 24.63.

r Libro Confessionum: related fully and applied in Parsons Resolution. f Iohn. 19.41. t Math. 6.17.

u Luk. 11.28. w Psal. 4.7. x Gen. 29.2. y 1 Sam. 25.36. z Dan. 5.2. a Mark. 6.17.

rodian, *Saul* in his (b) Harpe, *Nero* in his (c) Musicke, the carnall Iewes in their (d) Minstrelsie, then the Philistines in their (e) Dagon and madding mirth: or any other licentious libertines in their luxurious and sabbatish delights. Oh why doe wee not retire and sequestrate our soules, our thoughts, our actions, our affections, from all carnall delights & desires, more fully, more freely to converse with God? setting times a part even for the verie nonce to prayse God, as did (f) *David*, as *Daniel* did for (g) prayer, arising with that man after Gods owne heart, even at midnight to give thanks unto the Lord? Oh that my wordes, like spurres, and goads, (like the pricke under the Nightingals breast, that is said to awaken her in the night from sleeping to singing) might excite and stirre you, to this neglected and too much peremitted dutie! And for this purpose, I wish we might here use this world, as though we used it not, (as the Marriner the Seas and his Ship, as the Souldier his armes, as the traveller his Inne, as the Student his recreation, as the Spaniell the waters, for our turnes, and times, for a time,) for meere necessitie, and conveniencie, not giving it our hearts nor affections, shaking it of, when we have done with it, for (b) meate drinke and clothes, and imbracing in the inwards of our soules more pure, spirituall contentive, and satisfactorie delights, and desires: Oh be as much as thou canst in the mount of spirituall speculation, rather then in the vallie of externall actions, rather in the lightfome (i) Goshen, with Gods Israell, then in the darkefome Egypt with the uncircumcised; rather suffer affliction as *Moses* with Gods (k) people, then enjoy the pleasures of sinne for a season; rather desire with *David*, to be a doore keeper in Gods house, then to live in the Tents of Kedar, as *Lorin* (l) Sodom, *Ezechiah* amongst (m) Scorpions; rather fast with Gods children, the mourners in Sion, as *Ethier* with her (n) maydes, *Mordochenus* with the distressed Iewes, (o) *Ezra*, (p) *Daniel*, and (q) *Nehemiah*, then feast with the profane *Balthezars*, and drunken *Nabals* of the world; rather sing songs of Sion, with *Moses*, *Deborah*, *Miriam*, *Zachary*, the two *Annas*, and the spirituall Israell of God, to the laude and praise of God, then songs of Sodom to the Lute, and Tabret, and Harpe, to the dishonour of God, with that carnall (r) Israell.

b 1 Sam. 16. 16

23.

c *Suetonius in**Nerone, qualis*d *Amos* 6. v. 6.e *Judges* 16. 23f *Psal.* 55. 17.g *Daniel* 6. 10.h Seeking on-
ly, *qua ad v. Eth*
culumque neces-
saria. *Cicero.*i *Gen.* 46. 34.

Exod 10. ver. 23

k *Heb* 11. 24. 25l *Genes.* 19.2. *Pes.* 2. 7.m *Ezech.* 2. ver. 8n *Ethier.* 4. 16.o *Ezra* 10. v. 1. 3p *Dan.* 10. v. 2. 3q *Nehem.* 1. v. 4r *Amos* 6. 6.E^say. 22. ver. 13

f. Of all these
there is ample
mention made
by *Socrates, Eu-
sebius*, the Ger-
maine Centu-
ries, &c. As I
have alledged
them already
in my *Origens*
repentance.
t. *Cane parvis &
anguine adagium.*
u. *Vita celitum,
vita celestis.*

Avoid the companie of the wicked, fly from their societie,
(as *Moses* the Calcedon Bishop did from *Julian* the Apostate,
John from *Cerinthus*, *Origen* from *Paulus Samoselenus*, *Poly-
carpus* from *Marcion*, *Atanasius*, *Chrysostome*, and the (f) Orthodoxes
Alexandrians and Antiochians, from the blasphemous *Artians*)
as from a dogge, a (t) snake and a devill. Come no neerer them,
then to the plague, who have hot mouths like *Armenian Dra-
gons*; hot as *Ovens* with fire from hell, spitting, burning veno-
mous sparkes of blasphemies in the face of Heaven. For, to
converse with such, is to have our Hell on earth: but to praise
God, with the *Saints*, yea withall the creatures, magnific him
in all his glorious attributes, this is to have heaven on (u) earth.
Oh happie (as holy) is that soule, who (in imitation of the
Larke, and the singing *Quyristers* of the Ayre) hath his chiefe
delight to be mounting upwards, and singing above as neere to
God, as he can get, and useth this grosser earth but onely for
foode and meere necessities: making no stay below, till it soare
up againe, that it be intrapped (as these incautelous birdes) in
the lime-twigs of lustes, in the gins of temptations. Oh hap-
pie he, that not contented with ordinarie duties, with our
common Protestants, materially and cursorily performed,
such as their stinted tasks, of saying, (rather then praying)
Prayers: reading of Chapters: singing of a Psalm, saying
Grace, before and after meate (as they use to say) by them-
selves, or children their attorneys; running daily in these (un-
lesse by carnalite or profanesse omitted) as in a Laborynth or
Circle: like a Milne-horse, ever in one pace, without ever
quickening their motion, what extraordinarie occasion soever
come, eyther of prayer in humiliation, or praying God in
true Gratulation; those that besides these ordinaries can se-
questrate times, to dedicate and consecrate their very soules,
and spirits to the very God of spirits, extraordinarily, in man-
ner and measure, as occasion is offered, eyther of mourning;
(such as was in the dayes of (w) *Esau*, (x) *Osee*, (y) *Daniel*,
(z) *Isaiah*, (a) *Exra*, (b) *Anna*, (c) *Iob*, (d) *Ieremie*), or of rejoy-
sing, such as in the dayes of *David*, both here in my Text, and
elsewhere when *David* penned his Eucharisticall Psalmes, sung
publickly in the Church, he and the Elders of Israell: (as also

w. *Isay* 22. v. 13.
x. *Osee* 6 v. 1. 2.
y. *Dan* 9.
z. *Isaiah* 1. v. 5. 8.
11. 13. & *Chas*.
15. 16. 17.
a. *Exra* 10. 3. 5.
b. *1 Sam*. 1. 10.
c. *Iob*. 3. 24.
d. *Ierem*. 9. 7. 1. 3

in the dayes of his ſonne *Salomon, Ezechiah, and Iofiah* after him) exulting and triumphing before the Lord. Oh happie he, that can marry as ſome Fathers (e) beſides (e) Fryers) have alluded, both *Martha* and (f) *Mary Racheſell* and *Leah*, can unite and ſo conioyne, the fruitefull thoo-bleare eyed life of action, as leſſe faire, with the more beauteous life of contemplation, that in his generall calling, as he is a Chriſtian can make holy and ſpiritual duties, the unbending of his bow, ſauce to his meate, his verie recreation, and beſt preparing to the duties of his ſpeciall, and particular calling, as he is a man; ſuch a man is indeede a Phoenix amongſt men, *Rara avis in terris*, as the Hevites ſaid of (g) *Abraham*, even a Prince of God amongſt men: yea he that can be a regular, obſervant of theſe few rules, by bleſſing the Lord with his heart, and mouth, the members of his bodie and faculties of his ſoule, here in grace, ſhall inchoate and begin even in the vallye of the world, in the vaile of his fleſh, the life of glorie, ſuch an one ſhall attaine, to more Evangelicall perfection, then ever did Jew, Papiſt, or Pelagian in the meere obſervation of *Moses* his Legals, whether Morals, Cerimonials, or Iudicials: Yea by theſe rules he ſhall come neerer God, ſhoote neerer heaven, walke more in the light of the Sunne, as every way more perfect: Yea I ſay further, he ſhall inherit and enjoy ſweeter extaſies of ſoule, raptures of ſpirit, comforts of conſcience, peace of heart, joy in the holy Ghoſt, then ever any ſuperſtitious popeling, regular Fryer, or Monafterian in this earth had, (notwithſtanding all their Thraſonickall bragges, and boasts to the contrary, of ther feined revelations, apparitions, and enthuſaſmes) by their ſtrictest obſervance of the rules of their Saint *Francis, Benedickt, Dominick, &c.* or theſe that are forged and fathered on *Baſil*, (h) *Auguſtine*, or any other, recorded by (i) *Cassiannus*, and their owne writers. Oh could we trie how good and gracious the Lord is, had we but a ſpiritual guſt of the comforts of grace; If wee did but once eate, the ſpiritual Manna that's hid from the world; Could wee turne the bread of life, in *succum & ſanguinem* into bloud and moyſture; Could wee be weaned from the world, to be fed as children truly newly (k) borne, with the milke of the word; Could the world with her bewitching delights

e *Stella & Bona*
ventura in *Lu.*
cam.

f *Luke 10. verſ.*
41. 42.

g *Gen. 23. v. 6.*

h *De regulis*
Francisci Baſily,
Auguſtini, &c.
vide *Fufius apud*
Hospinianum de
origina Monaca-
tus.

i *Vide Cassiani*
collationes Surin,
Lippomanum, Po-
merium de ſan-
ctis, Marulum,
Abdian, & Gro-
gorium in dialo-
gis.

k *1. Pet. 2. v. 2*

l Cum mundus
dolefcit Chriftus
amarefcit, Cum
mundus amarefcit
Chriftus dulcefcit. *Auguft.*
m Genef. 22. 6.
n 1. Thef. 5. v.
x 6.
o verf. 17. 18.
p Math. 5. v. 48
q Luk. 22. v. 15
r Exod. 15. v. 27
f 1 King. 2. 19.
t Polydor. Vir.
gil. de inventione
verum.
u Luk. 15. verf.
16. 17.
w In confeffio-
nibus.
x Ignatius.

y Ecclef. 2. v. 2.
z An inftu-
ment fo called,
in which are
diuerfe inftu-
ments in one.
a Ignori nulla
cupido & quod
non videtur non
contempfcitur.

prove bitter unto us, that Chrift and his comforts might bee
(l) sweete, that wee could be as content to sacrifice our false
joyes as Abraham his beloved (m) Isaac, as the repenting Israe-
lites their Idols; Could we pray (n) continually, rejoyce ever
(o) more, &c. In all things give thanks, whether wee eate or drinke,
or whatsoeuer we doe or excogitate reseruing all to the honour of God.
Oh could wee attaine retaine this (p) perfection, commended
and commanded; Could wee thus keepe our spirituall Passe-
over with (q) Chrift, wee should experimentally finde as much
difference betwixt the comforts and contents, of Christiani-
tie and carnalitie, of the joyes of the flesh and the spirit, as be-
twixt the cleare fountaines of (r) Elim, and the bitter waters of
(s) Iericho, betwixt Hony and Aloes, or as the auncient Pagans
found betwixt their formerly used Gland, and Akornes, and
that Corne which was first sown by Ceres, or (t) Saturne, or as
the Prodigall sonne found betwixt the husks of the Swine, that
had almost starved (u) him, and that bread in his Fathers house
which abundantly fed him: wee would confesse with that
good (w) *Augustine*, that wee found God too late: wee would
say with that other (x) zealift, *Deus meus & omnia*, my God and
all things, wee would resolve with *David*, rather to bee doore
keepers in the house of God, or to nest there with the very Sparrowes,
then to be the Monarchs of the World, without the Word: Oh could
wee make melodie to the Lord in our hearts, if the Harpes of
these hearts of ours were rightly strung and prepared, to sing
& give thanks, this Musicke Mentall, we would as much pre-
ferre it before all the vaine vicious profane madding (y) mirth
of the world, as an exquisite Lutenist or Organist prefers the
Organs, the (z) Multitude, Orpharian, Bandora, Lute or Cy-
tharin, &c. before the roaring of a rurall Bag-pipe, in which
the countrie-swaine delights, because hee is apprehensive of
no better. Oh wee glut our selves as Vultures and Kytes with
these carrions delights, sensuall because wee know not,
nor trye not those that are more pure, and (a) spi-
rituall, as the stomacke that feeds on winde
and corrupt humours, when it
wants better meate.

(*) (*) (*)

Sac r. III.

*Blessing God, the meanes to supplant blaspheming
and other tongue sinnes.*

O If once our hearts like golden Organ-pipes, were blowne with the best *Favonian* winde, that blessed breath of the spirit, (without which they make no heavenly modulation) that they could resonate and resound with *David* the glorie of God, that wee could say with that Princely Psalmograph, *I wake my tongue, I wake my glory, I wake Lute and Harpe, I my selfe will I wake righte earnestly.* If wee could thus Cant and charroll out the prayles of God. If wee could say with faith and feeling, *Prayse thou the Lord, Oh my soule, yea all that is within me, prayse his holy Name,* This one Grace would shew that we had gracious hearts, formed and framed in a holy and heavenly mould. And sure as it is in the two scales, in a Ballance or the opposite spokes in a running wheele, when the one is up, the other goes downe, as is feined of *Castor*, and *Pollux*; that when the one riseth, the other sets: So if this grace of true gratitude, did possesse thy heart, how soone would all gracelesse and profane carriage vanish and avoyde out of it; as the mists before the Sunne, as the darkenesse & dampishnesse of a lower roome yeeldes to the light of a Candle, and to the better smell of sweete odours and perfumes which are suddenly brought in. All thy oathes and blasphemies, thy curses, and execrations, would bee purged out of thy ulcerous and uncleane mouth, as the grosse and viscous humours out of the bodie by Aloes or Rubarb; Christs wounds, and heart should no more be chewed, and champed in thy teeth, as thou doest the bones of a Larke: all these tongue sinnes against the pietie of speech, the justice, the equitie, the wisdom, the honestie, the sinceritie, the verities of speech layd downe by some (b) Authors; which once more publickly I (c) enlarged, all these I say will vanish as the morning mists, yea fall downe, as Dagon before the (d) Arkemay I darke say, not onely shall this horrible sinne of swearing (whether Civill and Morall oathes, as by Faith and Troath, this Light, this (e) Money, &c. or greater & grosser

b In number 30. as they are layd downe by *Peraldus* in his *summes visum & visiorum de peccatis lingue*, and by *Re-necius* in his *Panoplia*.

c At *Pauls crosse Anno Dom.* on that Text.

Iames. 3. vers. 6.

d *1 Sam. 5. 4.*

e *Math. 5. 33-34 James. 5. 12.*

not

not onely by the creatures, but by the Creator, I say it shall not onely turne to blessing God. thy selfe like Iordan turned backward, but thou wilt no more indure to heare or beare the bellowings and blasphemies of the multitude, the roarings of the vociferations of the sonnes of *Beliall*, without zealous though discrete reproving of them according to circumstances of times, places and (*f*) persons, at least without grieving and mourning for them in thy heart, then *Lot* could indure the abominations of the (*g*) Sodomites, *Elias* the (*h*) *Baalites*, or our Saviour (*i*) Christ the Simoniacall buying and selling in the Temple, (or (*k*) how of Temples) thou wilt be affected to such soundes, as to the roaring of a Cannon: nay, thou wouldst with as much patience heare the howlings and yellings of the damned spirits in Hell, they will bee as welcome to thee, as the grunting of the Swine to the (*l*) Elephants, which so moves them that some battles have beene disordered, and lost by this swinish stratagem. I say more, were this grace truly eradicate, and grafted in thee, that tongue of thine, that's fired (and oyled too) from hell, and made glitt with oathes, as the wheelles of a Coach, or a Clocke, to runne more nimble, till it have stricke all, venting and foming out thy tongue sinnes, thicke and three-fold, as Winters haile, to Gods dishonour, the Churches scandall, thine own (*m*) shame, and thy soules (*n*) destruction. Time may come, that rather then thou shouldst blaspheme God with it, as thou hast done, in the least particular, thou wouldst bite it off, more freely, then the hunted Beaver his (*o*) stones: thou wouldst spit it out of thy mouth (as once a primitive Martyr upon an (*p*) occasion spit his, in the face of a Tyrant. Yea thou wouldst suffer it to have more tortures here, then that rich churles in (*q*) hell to be sod in bloud, as *Tomiris* did the tongue & head of (*r*) *Cyrus*, to be prickt through and through with Needles, as (*s*) *Fulvia* did *Tullies* tongue, rather then it should prickte and stabbe, and torture the humanitie of thy once painefully crucified, now glorified Saviour: Nay with that good *Hilarion* were the choyce offered thee, thou wouldst rather die the death againe and againe, then once to blaspheme that God. Who hath beene so good, so gracious and so propitious unto thee. What shall I

say

f M. Perkins in
his cases of cō-
science.

g 2 Pct. 2.7.

h 1 King. 18. 40

i Marke 11. 15.

k *Vendalia Roma*
Templa Sacer-
dotes.

l *Asian. libr. 3.*
cap. 8. Ignis, Mu-
res, Sues illorum-

que grunnitus
Elephantis terrori
sunt. Maiol. ex
Basilio collig 70.
pæg. 252.

m Iude 7. 13.

n Exod. 20 7.

Psal. 25. 3.

Zach. 5. 3.

o Apud Plini-
um

p Apud Oflan-
drum in Epitom.
Centuriarum

q Luke 16. 24.

r Apud Insti-
tutum historicum.

s *Proor. Anthony*
inimica Ciceroni,

violin Eudoceta
Chrysostomo, He-

rodian, Iohanni,
Isabell Elie.

say more? what stone shall I further roule? what string shall I touch? what arguments shall I further use, to plant this blessed grace of blessing, to supplant this accursed plant of the Devils owne planting, in the ground of thy corruption, of blaspheming the God of heaven: which is so usuall in the mouthes of all sexes and sortes of men, women and children, from the heads to the tayle of our people, to the shame of (u) Christianitie, the just scandall to the Gentiles, who more respect their feined *Jupiter* and *Hereules* then wee our Christ, & as the stumbling blocke before the Iewes, who by our little respect of our Christ, and by Popish Idolatrie (which they daily see, for which their forefathers so smarted) are kept mainly from being Christians? Oh, (that I may still harpe on this tongue string till it be in tune) inure thy selfe to blesse God, thou wilt, by dissuade, then cease to blasphemae him; learne to speake the language of Canaan, thou wilt forget the language of Ashdod, even as the children that are Spanish, or of the Natives here, our Irish, if once they live amongst the English, and are Anglified, they forget for want of use their owne tongue, as *Pharaohs* daughter forgot her fathers house, and (w) people. Oh as one nayle drives out another, one passion drives out another, one burning, heats out another, (according to some surgery) so the fire of the spirit were it once in thee, would eate out all that hellish fire, that *Ignis fatuus* in thy tongue, all that filthy and stinking matter, that foames out at thy mouth, as froath from a Boare, as the sulphurous smell from *Aetna*, or *Vesuvius*, which steames and stinkes in the nostrils of God, and all good men, as the stirring of *Aiax*, or the raking of a buried carrion: all this I say would be washed, rented and clenfed, (as were once the uncircumcised Corinthians in their wordes and workes) from this fithy and putrified matter, (as sore mouthes are washt by Allum and Sage) by the waters which flow from the sanctuarie: the healing waters of the word and (x) spirit.

CHAP. X.

To blesse God, the onely way and meanes to be blessed of God.

AS *Abraham* said in another case to (y) God, I say to man, let me speake once more, so have I done my motives to

V

this

u Read Master
Downam in his
four Treatises
against this ab-
ominable
swearing, sect 8
9. 10. 11. 12. &c.
pag. 21. 22. 23.
24. 25. &c. As
also M. Phillip
Knowe his
Abuses of En-
gland, & a Ser-
mon of little M.
Gibbins: on this
Text, The land
mournes, be-
cause of Oaths,
w Psalms 10.

x 10. 11. v. 6. v. 11.

y Gen. 18. v. 22.

this Gratitude, so prest and urg'd, ayming my conclusion with some dissuasives further against ingratitude, this all positively I have to say in this point, that by this blessing of God, as did David and his Israelites in my Text for matter, and manner, thou takest the best way, the most compendious course, Gods owne prescribed method, to blesse thy selfe, to procure blessings to thy selfe and thy seede, to perpetuate, and intayle as did (z) Abraham, (a) Isaac and Jacob, even blessings to thy posteritie, walking in thy holy wayes and steps. (even as wicked men, cursed spirits propagate (as some doe their frenzies, their leprosies, and hereditarie diseases corporeall) this dangerous and damnable disease spiriual, of lincked & chayned curses, even to their seede bloud & families, (sympathizing with their cursed sinnes, and accursing judgements.) Oh the blessed interest and happie usurie of blessing God! it brings blessings redoubled & multiplied by Gods Arithmetike upon our selves, even as he that in the best imployment of his preaching tallēt in Divinitie, or teaching tallent in Humanitie, reading Arts & Authorto others; gets and gaires by Gods blessing more knowledge to (b) himselfe, both Theologicall and Morall, by causing others to (c) know: and as he, that with (d) Job, as a good Steward in the right dispensing of the unrighteous Mammon, makes the backes, and bellies of the poore to blesse him, causeth also God to blesse him, in the increase of his store, as the Harvest to: that seede that's cast upon the (e) waters; as the (f) oyle, and the (g) meale of the two poore widdowes were multiplied, that were so respective to the two good (i) Prophets, as *Abednego* the Ethyopian saved his owne life, by saving *Jeremies* (k) life, as a rich man, even in pietie and Christian pollicie, increaseth his stocke of money, when conscionably without any usurious contract, or (l) compact, of biting interest, (securing onely the principall) he sets up or helps the trafficke of honest and conscionable poore tradesmen, participating in equitie some of their gaine, as God gives a blessing to their getting; thus in helping them, not hindering but helping himselfe, doing good to himselfe, as experience hath shewed, when he does good to others: so in the fittest application, according to my first proposition, a man by blessing

a Ge. 12. 2. cha.
15. vers. 18.

a Gen. 17. 19.

b Qui docet in-
dollar, &c. Ipse
brevis reliquis
dollar esse queat
Et scire unum ni-
hil est, & se scire
hoc scias aliter.
c Habenti dabi-
tur.

Matt. 25. 29.

d Job. 29. 15. 16
17.

e Eccl. 11. 7. 1

f 2 King. 4. 7.

g 1 King. 17. 16

i Eliza & Elias

k Jer. 39. 15. 16.

17.

l It's the com-
pact this possn,
this covenant
to gaine, (how
ever the other
lose) a certaine
summe which
makes the usu-
ry and that
which bites too
See D. Fenons
Treatise on
usurie.

bleſſing of God, bleſſeth alſo himſelfe by a neceſſarie conſequence, even as he that looks upon the Sunne, by the light, ſees light; even as is verified in all hiſtories, which are the hoſtages of ſpeech, that they which honour God. God will honour them, as he told (m) *Samuel*, as hee honoured believing (n) *Abraham* in Chaldaea and Meſopotamia. *Iſaac* amongſt the (o) *Philiftines*, *Joſeph* in (p) *Egypt*, (q) *Mordochæus*, (r) *Eſther*, (ſ) *Daniel*, *Sydrach*, *Myſaach*, and (t) *Abednego* in Babylon; (u) *Dauid* (x) *Samuel* and (y) *Ioſiah* in Iſrael, *Boaz* & *Ruth* in (z) *Bethleim*, the believing (a) *Centurion*, the Cananiſh (b) woman, the weeping (c) *Penitent*, the fluxe cured (d) *Patient*, Devoute *Mary* (e) *Magdalen*, patient (f) *Iob*, meeke (g) *Moſes*, publicly before the ſonnes of men heraulding their prayſes even in the face of their maligning or conteſting enemies, yea againſt even *Sathan* himſelfe, and his accuſing ſathaniſts. On the contrarie ſhaming and diſhonouring them that diſhonour him, as he verified as well as threatned, againſt *Hophney* and (h) *Phineas*, and the houſe of Iſrael, againſt the *Sodomites*, burning them with ſtincking (i) ſulphure, as well as fire, as their finnes ſtuncke againſt the proud rebelling *Nymrodians*, whoſe Tower he overthrew, and confounded their (k) language, againſt wicked *Haman* all whoſe honours were in one houre ſtrangled at the (l) Gallowes, in his dogge-like death, againſt rebelling (m) *Aſſolon*, whoſe name now ſtunckes as foule, as his face was once (n) faire, againſt proude (o) *Herod* whom the wormes ate, proude *Nabuchadnezzar*, who uſurping more then a man in his imagination, for ſeven yeares was worſe then a beaſt, in ſtate and (p) fate, yea verifying this againſt his owne Iſraeli who for their owne rebellions, though they were the head, yet were they made the tayle of other people, as they were given over to the power of the (q) *Chaldeans*, (r) *Midianites*, (ſ) *Moabites*, (t) *Philiftines* at ſeverall times, but chiefly in *Iehoiakim*, who as hee lived wickedly, he died wretchedly, and diſhonourably, having the verie buriall of an (u) *Aſſe*, none lamenting him: As it was alſo with that blaſphemous *Arrius* and other (w) heretickes, with *Julian* and

f *Iudges* 3.14. t *Iudg* 13.1. u *Iere* 22.18.19. w Of Gods iudgements againſt *A*
Neforius and other heretickes and apoſtates. See in the end of *Zegedines* tables in folio.

m 1. Sam. 2. 20
n Gen. 12. Ge. 17
Gen. 18. 17. 18.
o Gen. 6. 12. 28
p Gen. 41. 39
40. 41. 42.
q Eph. 6. 10. 11.
r Eſt. 2. 9
ſ Dan. 2. 46. 48.
t Dan. 3. 28.
u 1. Sa. 18. 7. 18
x 1. Sam. 3. 19.
20. 21.
y 2. Cor. 35. 1
24.
z Ruth. 4. 11.
a Math. 3. 10.
b Math. 15. 1
c Luk. 7. 44. 45.
d Marke 5. 3
e Iob. 12. 7. ch
20. 16.
f Iob. 1. 8.
g Iob. 42. 16. 19
h Num. 13.
i Iofab. 1. 6.
j 1. Sam. 3.
34.
k Gen. 19. 24
l Ge. 11. 7.
m Eſt. 7. 10
n 2. Sam. 1
14. 17.
o 2. Sam. 1.
12.
p Dan. 4. 30
how this tr
forming w
D Williſt
pla in this
q Iere. 39.
r Iudges 6

2 *Act. 1. 24. 25.*
 7 *1 Sam. 20. 12*
 8 *1 King. 2. 31.*
 32.
 9 *2 King. 11. 16*

b *Psal. 1. ps. 112.*
psalm. 119 1.
Math. 5. 3. 4. 5.
 c *Deut. 28. 1. 2. 3*
Levis. 26. 3. 4. 5.
 d *Deut. 33. 6. 7.*
 8. 9.
 e *2 King. 19.*

3 *Sam. 16. 7. 8.*
 See the book
 called *Evangelium*
admon.

Reade that
 noble French
 Journey, now En-
 lished in folio,
 the progresse
 of popery since
 was first
 taught

Pena de culpa
portionata.
 See Gods
 and up those
 it used to
 se and im-

cate, instanced by *Kellay lib. 3. & Guicardine lib. 17* in the death of *Charles Duke of Burbons*
Transius lib. 6. chap. 45. by *Wierus lib. 4. de Magia cap. 20* by *Iohn de Gess* in his Table-talk
lib. 2. pag. 131. by *Benso*, in his historie of the new World *lib. 2. cap. 17.* by *Philip Camerarius*,
Med. cap. 86. in the Tragicall ends accustomed cursers.

other accursed apostates, with *Cain*, (x) *Judas* and other bloudie murderers, (y) *Shebah*, (z) *Isab* and other Traytors, with *Lezabell*, *Cleopatra*, *Messalina*, (a) *Athalia*, our English *Rosamond*, & *Iane Shore*, & all other impenitent profane ones, who as they lived without grace and holinesse, died in disgrace without honour: a debauched life, being usually accompanied with a dishonourable death: even so (that from this circumference I may conclude the point in the right center) that soule that is active in truly blessing God, is also passive in receiving blessings from God: he is that truly blessed man which is described in the (b) *Psalmes*, and in other Scriptures; all those blessings shall accrew unto him, and come upon both him and his seede, which *Moses* both (c) conditionally and (d) absolutely pronounceth upon the *Israell* of God: even as on the contrary he that loveth cursing, the curse shall come upon him, even as a stone or pellet of Lead that's throwne up in the ayre, may fall upon the head of the thrower and crush it, (as did that stone which an Eagle let fall upon the head of *Eschylus* the Poet,) or as a ball that's throwne against an Iron-walle rebounds backe againe on the breast or face of the thrower, as the curses of (e) *Rabsakab*, of (f) *Semei*, of *Balaake* redounded on their owne heads, not on the heads of *Ezekias*, of *David*, and of the *Israelites*, as the Popes curses at this (g) day against the Orthodox Protestants, whom he execrates under the names of Calvinists, Lutherans, Huguenotes, Heretickes, fall patt upon himselfe, and the declining Sea of the Papall Hierarchie, who begins to ebbe, by the just revolting of Kings, and Christian kingdoms from *Babylon*, as fast as ever by the mysterious working of (h) *Sathan* it had a time to flow, the causelesse curse as an arrow shot to no purpose in the ayre, ever returning in vaine: So that to draw this point to a further head, as the Lord is *Iust lege Talionis*, by a just (i) retaliation in other particulars to punish sin; so to curse the cursers as most * accursed, according to that of the Psalmist, *As he loved cursing, so let it come unto him, as he de-*

Noted not in blessing, so let it be farre from him, as he clothed himselfe with cursing as with a garment, so let it come into his bowels like water, and like oyle into his bones, let it bee unto him, as the garments which covereth him, and as a girdle wherewith he is girded (k) continually, so why may we not argue, that by a retaliating proportionable mercie, (seeing both in mercie and justice the Lord keepes an Arithmetically or Geometrically proportion, in rewarding as revenging!) he blesteth those that blesse him, and that blesse him; for if he told *Abraham* that those who blessed him he would (l) blesse, and hath ever verified this promise, in blessing and prospering the friends of the Church, the spirituall seede and sonnes of *Abraham*: (as some of our (m) Modernes instance, in the two *Theodosi*, in *Constantine*, in *Gratian*, in *Valentinian*, and other Christian Emperours, who as they were nursing fathers and nursing mothers to the Church, the Lord went out and in with them, and was present with them in all their affaires, in warre and in peace, as hee was present with (o) *Ioshuah*, (p) *Gideon*, (q) *Ioseph*, (r) *David*, (s) *Daniell*, and other his servants) ever also according to his threat cursing those that cursed *Abraham*, and were malignant enemies and opposites to the true (t) Church, his *Israell* (veryfying and sealing all the curses in his flying booke of vengeance, upon (u) *Moab*, *Ammon*, *Amalech*, *Ieconiah*, *Ahab*, *Iezabel*, *Haman*, *Nero*, *Caligula*, *Iulian*, *Antiochus*, *Maximinus*, (w) *Maxentius*, and of latter times on *Iohannes de Roma*, *Mimerius*, *Gerson*, *Cassianus*, *Weston*, *Bonner*, *Stor*, *Gardiner*, and other bloody butchering (x) persecutors ancient and moderne) then sure (as the argument holdes much more, from the lesser to the greater affirmatively, both Logically and Theologically) the Lord will blesse those, that blesse him, as he will curse those that curse him: If he will blesse those that blesse *Abraham*, much more will he blesse those that blesse the God of *Abraham*, since indeede none can blesse God cordially and sincerely, but such as

k *Psal.* 109. vers.
17..8.

l *Genes.* 12. v. 3.
m *Gorlinus in*
axiomatibus theo-
logicis ex Melan-
thone, Strigelio,
& alijs Neoteri-
cis.

o *Ioshuah* 1. 9.
p *Iudg* 6. 12.
q *Gen* 39. 2. 31
r 1. *Sam.* 18. 12.
s *Dan.* 4. 5 chap.
5. 12. 14.

t *Genes.* 12. v. 3.
u Reade the
curses threat-
ened against *E-*
gypt, *Moab*, *Am-*
mon, *Edom*, *Tyre*
Sidon, *Medea*,
Arabia, and all
wicked Provin-
ces and people:
in *Ieremie ch.* 25
vers. 15. 16. 17.
18. 19.

w Reade the
Theater of
Gods judge-
ments in *quarto*,
written by D.
Beard, on which

in the Titles of Apostates, and bloudie persecuters, these named with many more, are spectacles of vengeance. x See Master *Foote* in his Booke of Martyres, but especially, in a booke epitomizing the Actes of the Church, where you may see the ends of these named with many more: folio 377. 378. 379. 380. 381. 383. &c. See also *Andrew Musdorf* in his Theater of examples on the 3. and 4. Commandement in Latin in *quarto*.

the Lord first inspires with his grace, and spirit, even as the instrument makes no sound, till it first be tuned and touched with the hand of the Musician, as the Organ-pipe is not musically, but dead till it be filled with the windy bellows from the Organist, for none can say that *Iesus is the Lord* but by the spirit of God. So that the blessing of the God of spirits, with upright hearts and spirits, as *David* and his Israelitish Elders did here, being but as a sparke of the spirits fire, as streames from that fountaine, as reflecting beames from that Sunne: it is an evident demonstration, that such are truly, actually, really blessed already, and (as a preparative beaver to a greater Banquet, at the supper of the (7) Lambe) potentially to be further blessed of God, in the highest heavens, the throne of God, the bosome of *Abraham*, the prepared mansions and seats of the blessed.

All which affirmatives me thinks, have their corroboration from this Theologicall axiome, that as the scale leaves the impression in the waxe, be it gold or silver, &c. as the Sunne by reflection leaves his shadow on the opposite cloude: so what mercie soever the Lord bestowes on us, as a dignitie, hee workes in us the same grace, demonstrating it selfe in some proportionable dutie. as for instance. 1. Hath the Lord elected me to life from eternitie? He gives me grace to elect & chuse him again to be my God. 2. Hath he called me to the knowledge of his truth? He gives me his spirit to call him *Abba* (x) father, in spirit and truth. 3. Hath Christ died for me, and my sinnes and risen againe for my (a) justification? He hath mutually given me power to die unto sinne, and to rise againe to holinesse and righteousness of life, mortification of my fleshly (b) lusts, and crucifying my affection by the power of his (c) death, & vivification and quickning of the spirit (d) by the power of his resurrection. 4. Is he ascended into heaven really for me? He virtually cautech me to ascend thither after him in my (e) heart & affections. 5. Is he my high Priest to pray for me? He as his legacie to his Church bequeaths unto me the spirit of grace & (f) prayer to pray againe unto him. 6. (So for conclusion) Doth hee blesse me with all blessing in heavenly things? He gives me the heart by the same grace to blesse him againe, as all his Saints have done, such print and impression the scale of his spirit

y Revel. 19. 7.

z Rom 8. 15. 16.

a Rom. 5. 6.

b Coloss. 3. 5.

c Gal 5. 24.

d Ephes. 2 v. 1.

e Coloss. 3. v. 1. 2

f Z ch. 12. 10.

Rom. 8. 16.

spirit leaves in my heart as answerable to it selfe, as face answers face in a glasse. Oh then, as ever thou desires to be blessed, blesse God here, be not so ignorant on idle, as to dreame of the kernell without breaking the (g) shell; of eating the meale without grinding in the milne of the (h) dignitie, without the duetie: of ever being blessed but cursed, without blessing God. Oh thinke on all these motives in generall, everie one in particular, and let them be as goades and spurres to excite thee to this pressed duetie. At least let all and ever of them be so many Bittes and Bridles, curbs and remoraes to restrain and keepe us from ingratitude, the bane of every grace, yet the ulcer and spreading leprosie and Gangrene of every place, yea of this Province, and our English here planted, if I might digresse by expostulations.

*g Qui vult nomen, nomen frangat.
h Beneficium potestas officium.*

CHAP. XI.

The application of all: by comparing us and our times with Israel in all times.

AND now for speciall and specificall application of all that hath beene said unto our selves, to reape the harvestt of all this seede, and to drinke the Wine from these pressed grapes, that I may (Bee-like) bring all these raplodically collections home to the English-Irish Hive of our owne Church, & Commonwealth (all these generall motives being but preparatives to prolong and prepare the way to my intended scope, or as a foundation to a subsequent building:) If ever Nation and people under the cope of heaven, had cause and occasion, to act the part of *David* and his worthies, since they left the stage of life, in blessing the Lord, (as the very wordes of my Text are) wee are the people; for in the blessings and benefits we have received from God, both of adoration and preservation, Spirituall and Temporall, externall and internall, generall and speciall, our mother *Albion*, and wee here Hybernified, layd in an equal scale (I will not so undervalue us to say) ballanced with all the inhabitants of the Christian, Pagan, Pall, *Ottoman* world compared with the famousst kingdomes European, Asian, African, and American, not excepting the

Cham

Cham of Cathy, the great Mogull, the Souldan of Egypt, Prester-Iohn, the Kingdomes of Fez, and the most flourishing that are, or ever were, but equally poyzed with the best people (in their prime) in *Dauids* and *Salomons* time, that ever were taken even in their best, as answering all their priviledges and prerogatives given them by the inspired (a) Apostles, of a royall Priesthood, a holy Nation, a chosen generation &c. To whom were the Oracles of whom came Christ according to the (b) flesh: wee doe not onely weigh and paralell blessings with them, layd in equall ballance, but all things duely pondered, wee as farre (mee thinkes) exceede them, as they exceeded once the invironing Nations: and this will plainly and perspicuously appeare, if wee and they; Britam-mans and Iewes, be compared together (as (c) *Plutarch* compared the Greekes and the Romanes) both in our best and worst: our dignities received from God, our obliged (yet neglected) duties, that wee owe to God: wee shall bee found to beare the bucklers from them. *Repetens ab origine primo*, to begin then from the beginning, &c.

First wee know the Lord of his meere mercie and Philanthropic entred into covenant with the Iewes, gave them the seale of the covenant Circumcision (initiated with their father (d) *Abraham*, he by this (e) covenant elected and selected them from all the Nations, Kingdomes and kinreds of the earth to bee a peculiar people to himselfe, of them and amongst them, he had his Church: instituted prescribed and established his owne worship: gave them lawes and ordinances Morall. Ceremoniall, Iudiciall, as farre exceeding the lawes of *Solon*, *Numa Pompilius*, *Mercurius Trismegistus*, *Adraco*, or any other Legifers amongst men in equitie, puritie, and perfection, as the Gold exceedes the Brasse or Tynne, by these hee hedged and limited them within their bounds: all that he exacted of them againe in reciprocall requitall of his mercies was onely (f) obedience to his lawes and statutes. His love he first set upon (g) them and choole them, (not they him) not for any merit or worthinesse that was in them, but of his meere mercie and paternall good will, adopting them unto himselfe, repudiating and in a manner rejecting for a time, all other

a 1. Pet. 2. 9.

b Rom. 9. 4.

c In his lives.

d Gen. 17. 7. 1. 2

7 9. 10. 11. 12.

Rom. 4. 11.

e Iosuah. 5. vs. 5. 6.

Dint. 5. 7. 1. 2. 3.

f Rom. 5. 40.

g Dint. 5. 7. 3. 4.

35. 36. 37. 38.

other people whom hee shut up in unbelcefe, in respect of them, as *Moses* oft times urgeth unto them.

So to reflect upon our selves, for this our English Israell, hath not the Lord sequestrated and separated us from Pagans and Heathens, yea even from Turkes, (and Jewes themselves,) whom for a time he hath rejected for their (b) unbeliefe, to be a Church unto himselfe, a people zealous of good workes? were we not once, as wee may see our faces in the glasse of the (i) Romanes, (k) Corinthians, Thessalonians, (l) Ephesians, in their pristine estate before their conversion) in the uncircumcision of the flesh, serving lusts and vaine Idols, without God in Christ, strangers from God, and Aliens from the Common-wealth of the true Israell, in the power of (m) death, in the power of darkenesse, having our very understandings (n) darkned, as ignorant of the true God, and of the way and meanes of life, and salvation? were wee not once even darknesse it selfe, an obscure people even to the world, devided and cast out as it were, into an unknowne corner and (o) angle (though now as a Candle on a Table, as a Beacon on a Hill, as a Citie on a Mountaine that cannot bee hid, giving light and luster to the gazing and admiring world, whose eyes are upon our eminencie) * but in respect of our spirituall estate, wee were like other Gentiles, walking in the vanities of our mindes, children of disobedience, in whom the Prince of the Ayre ruled, wilde (p) olives ere wee were ingrafted? But even when we were thus in our blouds, the Lord past by us, and said we should (q) live by the light of his word, (whether by *Ioseph* of *Arimathea*, or who else, or in the dayes of (r) *Lucius* or else when, I dispute not now) I say by this light, by blessed organs and instruments, we were brought first from Paganish, & after from Popish darkenesse, more hideous then the Egyptian, or the (s) Chymerian, and reduced into the lightsome Goshen of the glorious Gospell, called to be a people that be-

r The Papists contend that this Isle, first received the faith in time of *Lucius Anno Dom. 120.* And in time of *Augustine* sent by *Gregory Anno 600.* but as appears by some passages out of *Bede* and *Peter Cluauensis*, yea by *Tertullian contra Iudeos*, & *Origen*, homil. 4. in *Ezech.* we receiued the Gospell long before the time of *Eleutherius*; eyther by *Ioseph* of *Arimathea* as *Gildas* thinks, lib. 4. de *Pictoria*, or by *Simon Zelote*, as *Nicophorus* affirms, libr. 2. cap. 4. f. *De senesbris Chymerys*: in *Oppido illo in Bosphoro sito. Multa*, *Plin. lib. 6. cap. 6. c. 11. c. 13. Et Melali. 1. c. 4.*

h *Rom. 11. 10.*
i *Rom. 1. 29. 30.*
31.

k 1. *Cor. 6. 9. 10.*
11.

l *Ephes. 2. v. 2. 3.*
v. 11. 12. &
Tit. 3. 7. & 3.
m *Ad. 2. 18.*

n *Ephes. 4. 18.*

o *Virg. de orbe
Britannico, p. 1.*
Virgil.

* *De lundibus
Anglia nostra,
leg. apud Cassan-
num in Catalago
par. 12. pag. 342.*
& *Beuonensis*
in *Chronis lib. 4.*
P *Rom. 11. 24.*
q *Ezech. 16. ver.*
3. 4. 5. 6.

fore (as it were) were no people, gathered to be a Church, yea a glorious Church, as any in Europe or in Christendome, besides for the continuation of the Gospell, the propagation and profession of the true Religion, the zeale and sinceritie, knowledge and answerable practise of preachers and professors, puritie of Gods worship, freed in a great measure from the leaven of Popish and Paganish Idolatrie and superstition, holinesse of life, and illumination of judgement, shining in many eminent members, as pearles in Gold (notwithstanding the nevy, and warts and spots and blemishes in this of ours, as ever have beene in the best reformed Churches, by open profane ones, and secret hypocrites, as wooden legges to the bodie, as rotten boughes to the Tree, in the true Church, like corrupt humors in the bodie, rather then of our Church.) I say Churches of (r) Asia, of (s) Corinth, and the best that are or ever were Militant on earth, till they be Triumphant in heaven, for the number of, (for the sinceritie and measure of Grace in) our present and pristine Profelites, true *Nachaniels*, zealous professors and confessors, constant and couragious Martyres, since the dayes of that Belgicke *Elias Luther*, who have, & upon tryall I am perswaded still would answer their names of Protestants, protesting & confessing for the faith till death, sealing the truth with their blood, reflecting on those, I may well say according to my hearts perswasion, that our English-Scottish Sion, our Church of great Brittain, of all other Churches, is as the Dove amongst the Birdes, as the Lilly amongst the flowers, as the Sunne amongst the Planets, Christs owne Spouse, though (w) blacke, yet faire, yea if comparisons were not odious, I would say as faire as any of those wee call reformed in France, Helvetia, Bohemia, Saxony, Denmarke, &c. or any other in (x) Belgia, yea I except not Geneva, and we may put in for the armour of *Aias*, with Amsterdam it selfe.

Secondly, as in the Church of the Iewes, multitudes and millions of carnall Israelites, yea the whole generalitie, except some few whom the Lord reserved (as a few names in (y) Sardis, a few cornes in chaffe, as some few of *Elias* his (z) spirit amongst *Baalises*) broke and infringed this covenant of God, by apostaticall revolting, and backe-sliding, as the Lord expostulates

2 *Revel.* 2. 4.

3 *Rev.* 14. 30.

4 *Revel.* 3. 15.

5 1. *Cor.* 13. 3.

6 1. *Cor.* 13. 3.

7 1. *Cor.* 13. 3.

8 1. *Cor.* 13. 3.

9 *1. King.* 19. 18

x See the book extant in octavo of the Confessions of the reformed churches.

y *Revel.* 3. 4.

z 1. *King.* 19. 18

1. *Rom.* 11. 4.

expostulates with them by his Angell sent from (a) Gilgall, by Samuell in (b) Mizpeth, and by all the Prophets, after the death of Moses and (c) Ioshuab, and these Elders of Israell who saw the miracles in Egypt, the wildernesse, and the redd Sea, forgetting the (d) Lord, that bought them and brought them into that good land, flowing with milke and hony.

So hath not the God of Israell, as just a quarrell and controversie with the commonaltie and generalitie of our Nations, for breaking our covenant in Baptisme, by which we were as strictly obliged to his service and worship, to faith, and obedience, as ever they by their Circumcision? For were ever any Nation more perfidious, or fedifragous one to another the Carthaginians to the Romanes? the (e) Cretians, (f) Grecians or worst dissemblers, yea even the very (g) Turkes to Christians: then Christians unto God? How many miriades, and millions at this day (to goe no further, to former times) by their pledges and sureties, their God-fathers as they are called, or fathers for God, in the publicke Congregations, in the presence of God men and Angels, calling heaven and earth to record, have promised and protested, to forsake the flesh, the world and the Devill, to serve and worship the true Iehovah, when they were initiated & matriculated as it were into the Church by Baptisme, admitted into Christs Colledge, the number and ranke of Christians as souldiers sworne to their Generall, who yet have hardly kept their covenant so well, as *Regulus* with the (g) Carthaginians, and other Pagans. even in things morall: For, if I may in brieft lance, and cut and discover the ulcers & diseases of the times: How many as yet even serve the verie Devill, as really, as once that S. *Christopher* fictitiously, in the Popish fable? How many wicked Pseudochristians, by their lives testifie, that as the Scripture calls such as they, the (b) sonnes, the (i) servants, and the (k) slaves of Sathan, so they are at his command and obeysance, as the servant of (l) *Abraham*, and (m) *Cornelius*, yea of that other (n) *Centurion* to their earthly Masters. He bids them goe, and they goe, doe this, and they doe it: lye, steale, murther, sweare, blasphemie, they are obsequious their spirits and natures as Tynder and powder take presently the fire of everie temptation. 1. He rules them

a *Iudg. 3. vers.*

1. 2. 3. 4.

b 1. Sam. 7. 5. 6

c 1. Sam. 12.

6. 7. 8. 9. 10.

e *Iudg. 3. vers.*

3. 9. 10.

d See *Psal. 78*^o throughout.c *Cretenses* semper mendaces.

Titus 1. 12.

f *Creta fides.*

g See their perfidiousnesse in Knows his Turkish historie.

g *Apud Plutarchum.*h *Iohn. 3. 44.*1. *Iohn. 3. 8.*i *Rom. 6. 16.*1. *Iohn. 3. 8.*k 1. *Tim. 6. 16.*2. *Tim. 2. 26.*l *Gen. 24. 10.*m *Act. 10. 7.*n *Matth. 8. 9.*

as the rider, the horse, he rules over them as a Tyrant in an usurped Kingdome, they obey him as the Jewes, that Idumean Herod. Yea he rules in them, inthronized in their hearts, as once in the treacherous heart of (a) *Iudas*, the hypocriticall heart of (p) *Ananias*, the envious hearts of the (q) *Pharisees*, at the least he takes totall possession of their whole man, by his deputies and Lieutenants, some one or moe deare darling sinnes, ruling and rainging in them, yea he doth not onely set them a worke, (as he did *Iudas* in betraying, the Jewes in crucifying Christ) but he even speakes in their hearts athistically, in their mouths blasphemously, as once in the bodie of some (r) *Pythonists*, and within that Serpent, which he used (as he used Serpents, Foxes and Vipers still, in every cuntry, Citie, and almost Village) as the organ and accursed instrument of mans seduction, intended destruction. So the world, for all our covenant and obligation to forsake it: how many swarmes of earth-wormes, carnalists, and covetous Phylargurists have wee, not onely ever rooting in the earth, as Moales & Swine without ever an eye, to looke upwards, but as trunckes and Trees, even rooted and eradicated in the earth, turned all into earth, even lumps of earth (as (s) *Caligula* was, called a lump of clay and bloud congealed) being all for earth, even for white and red (t) dust, which *per fas, & nefas*, by hooke or crooke, right or wrong, Lionly force, or Foxely fraude, they scrape and rake together (as greedie Harpyes, or snatching Eagles, their desired prayes) all being fish, that comes to the net, though it breake the Net, or like the Eagles coale in the (u) fable, set all on fire, though they gaine by their ill-gotten goods, as *Achan* by his stolne (w) wedge, as *Iudas* by his Saviour selling (x) silver, as that *Mydas*, (like our covetous Alchumists since:) by his bad (y) Alchumy, by which they, and all such, in all ages have (z) perished, as if all that's ill-got were Tholouse (a) Gold, carried on *Sejanus* his (b) Horse, for a sumpter horse?

o Iohn. 13. 27.
p Aff. 5. 3. 4.
q Math. 9. 34.
Marke 3. 22.
Luke 11. 15.

Ex Imo ven-
ire vox prodig-
secundum Origi-
nem lib. 7. contra
Celsum, & Chrysi-
m. 1. Corin. 10. Et
exinda demonem
Pythonem ven-
tricosum, vocat
Origenes libr. 3.
Perryarch. cap. 3.
& ventri loquū
Celsus, contra
Maro. c. 25. au-
stra eum da-
mon se offemas,
per perclus lo-
ni videsur, qua-
ru Celsus Rho-
ginus se widif-
memorat. Ant.
off. lib. 3. cap. 10
Suetonius in
ita Caligula.
Gold & Sil-
er.

Apud. deso-
im.

Iosuah. 7. 1. 21. 25. x Math. 27. 3. 4. y What he toucht turned into Gold, ant. mon-
usur Poeta. x Infunditur aurum à Mishridate ore Aquilę ductis Romani. Plinius hist. 33. c. 3.
Per aurum Tholofanum periere Q. Cæpio Consul M. Crassus cum multis alijs: Aul. Gel. not. astic. c. 9
Equus Sejanus omnibus possessoribus insaufus videlicet Seio Casio, &c. Gellius ibid.

So for the flesh and fleshly lusts, how many are given, over to all voluptuousnesse, lovers of pleasures more then lovers of (e) God, serving diverse lustes and (d) pleasures, as if they were yet in their naturall estate, fleshly minded men, walking after the (e) flesh, favouring the things of the (f) flesh, as the dogge favours carrion, verie Epicures and (g) belly-gods, wallowing in every obscene lust, as the Eele in the mudd, the swine in the mire, &c. Thus as a waterie glimmering Sunne ends in raine, our profession of the service of the true God, the Triune *Iehovah*, ends in profanation: instead of the blessed Trinitie, which we should worship, wee have an accursed Trinitie which wee doe worship, though we promist to repudiate and cashire it.

The flattering Flesh, vaine World, deluding Devill

It's (h) Trinitie ador'd, by Worldlings evill.

In not serving one Lord, contrarie to our first covenant, wee serve many (i) Lords as an adulterous woman, that forsakes her first Husband, (as God oft complaines of (k) Israell) and followes after many strangers, and unlawfull lovers.

Thirdly the Lord used many meanes to recall and reclaime these Israelites, and to reduce them to the performance againe of the covenant which so blamefully and shamefully they had infringed, sending his Prophets unto (l) them, speaking earely and late, and pleading about this very message and embassage, yea to make the word to worke more physically, visiting in paternall love, their sinnes with roddes, and their offences with scourges, and when gentler admonitions & castigations would not serve, using more severitie, whyping them for their refractorie rebellions with roddes of whip-cord, yea with wire and iron, sending upon their Cattle Murraine, upon their bodies diseases, leprosies and consumptions, into their Tents fierie (m) Serpents, sweeping many of them away with plague and (n) pestilence, yea cutting them off by famine at home, or the sword of the enemy abroad, according to the verification of his severe and vehement Cominations against their sinnes and (o) transgressions.

So to parallell us also in this point, hath not the Lord in mercie used as many and sundry meanes, to recure and recover our

c 2.Tim. 3.4.
d Tit. 3. v. 3.
e Rom. 8. 2.
f Rom. 8. 5.
g Phil. 3. 17.

h *Maetria pro
trino numine
mundus habet.
Sphinx Philoso-
phica.
i Ob quam mal-
ta Dominus ha-
bet, qui unum
non habet. Aug.
k 1 Cor. 3. 1. 2. 6. 8.
l 2.Chro. 36. 15.*

m Num. 21. 6.
n 1. Cor. 10. 5.
o Num. 16. 49
p 1. Cor. 2. 5.
Ind. 2. 19.
q Levit. 26. 26.
r 27. 28. 29. &c.

spirituall maladies, as ever he used towards his Iewish Israel, to receive us out of our dead sownes? to awake us out of our Lethargicall slumbers? to quicken us in our first love? to bring us againe to the observance of our first covenant? to restore us by a new covenant of grace, after we have so fearefully broke the first covenant of workes? for which end, he hath sent us his word, more powerfully, plentifully and continuedly, then to any Nation, he hath given us his (p) word, great are the numbers, of the Preachers, as the Psalmist is verified: This word he hath sent to our Cities, our Corporations, yea to our countrie-Townes, and Villages, as water to wash us, as fire to purifie (q) us, as physicke to purge us, as a hammer to breake & brute us, as Manna to feede us, as milke to nourish (r) us, as a lanthorne to our steps, as in the darke night of sinne to illuminate us, as a sword to lopp off our Hydra-headed sinnes, as a weeding hooke to weede out our corruptions, yea as the wisemens (s) starres to leade us to Christ, and as Israels cloude and pillar of (t) fire, to conduct us to our heavenly Canaan. But since the word hath not come to us, as once to the convert * Gentiles, in power and efficacie; but hath beene received in vaine, since the preachers have spent their strength in vaine, amongst the generalitie and the multitude, prevailing no more then Lot with the (u) Sodomites, then Azofes with (w) Pharaoh, then Ieremie with (x) Zedekiah, then (y) Michay with Ahab, but have beene laught at by some, as Ezekihs (z) postscoft at by others, as Paul by the (a) Athenians, derided as the young Prophet by Iebues (b) comrades, yea persecuted, as Paul by the unbelieving (c) Iewes, and abused in many profane places as Davids (d) Embassadors by the Ammonites, since like the (e) Blackamoore we have beene no better, but like the clay much worse for washing: Since we have beene more sicke & unsound for our physicke: Since the word was sowne seede, false into stonie and thorny (f) ground, hath beene choakt with the lustes of the world, since our corrupt hearts, like a corrupt stomacke hath changed his spirituall foode into bad humours and made it the savour of death unto (g) death: therefore to this rodd of beautie, God hath added the rodd of (h) bands, he hath layd roddees in steepe for us: more deepe-ly

p In Psalmis

q Ierem. 23. 29

r 1. Pet. 2. 2.

s Math. 2. 9

t Exod. 40. 38

* 1. Thes. 1. 5.

u Genes. 19. 9

w Exod. 7. 11, 7.

x Enod. 8. 15

z Ierem. 34. 2. 3.

a c. 17, 18, &

obap. 35. 15

y 1. King. 22. 26

z 2. Chro. 30. 10

a AEs. 17. 32

b 2. King. 9. 11,

c AEs. 14. 2

d AEs. 17. 5,

e 2. Sam. 10. 4

f Ierem. 13. 23

g Math. 13. ver

30, 21, 22,

h Luke 8. 13, 14

i 2. Cor. 2. 16

k Zach. 11. 2

ly (as our best Physician,) he hath Phlebotomized us, in our ranckest veines, let us bloud in the tympanic of our pride, and plurisie of our sinnes, dieted us with the bread of affliction & waters of teares, turnd our Hony into gall and Aloes: hee hath come as neere us, as to Israell, in drawing the furie and brandished sword of his wrath, not onely hanging it over vs, (as that *Dionysius*, once a drawne sword over the naked head of a flattering * *Damocles*, by a twined threed) but even smiting with it, for sometimes with the keenest edge, cutting off many millions, (as the lopping and pruning of our English Vine, least wee grow too rancke in this our peace and plentie) and that not onely by ordinarie, but (as hee dealt with Israell in the wilderness, for their grievous provocations) by extraordinary deaths, causing the carcasses of our people to fall, at fundrie times, in great numbers, sometimes by gnawing dearchs, and biting famine, sometimes by suddaine and turbulent inundations of (i) waters, in our chiefe Shires, (as the River Kishon that swept away *Abin*, and his (k) Midianites, yea that ancient River, the River Kilhon.) Sometimes by lightnings, thunders, and earthquakes, sometimes by strange and uncouth (l) diseases, of which Physicke and Surgery was oft ignorant: both of the cause and cure. as appears by our (m) Chronicles and Chronologers, but chiefly by that besome of his wrath, the all devouring plague and pestilence, the arrow raging and destroying at noone-day, as hee did with Israel in the dayes of (n) *David*, and of (p) *Moses*, and with other countries since, in Italie, Austria, (q) Viena, and elsewhere he hath layd his verie Axe to the rootes of our English Trees, and hath cut downe and lopt off, by many hundreds in one weeke, tall Cedars, loffie Pines, greene Poplers, strong Oakes of *Bashan*, white Almond Trees, of all sorts, from the Peeres to the plowman, high and low, young and old, even in our chiefe Cities,

fects, & in the raignes, of what Kings since, or before the conquest, consult with *Stowes*, *Hollinsheds*, *Speedes*, and *Langues* Chronicles: Since the margent will not beare the expression of everie particular which I purposed to insert. • 1. *Chron.* 21, vers, 14. p 1. *Corinth* 10, 8 q *Erosius* in his Tragicall histories in *quarto*, about the beginning of his Booke, reckoning the greatest plagues in the Christian world, saith of Italie, and Vicana, that the dead were more then the living.

* Vide apud
Brussonum, de
adulatione,

i Of the be-
kings out of
the sea and the
damages by
these overfloo-
wings, Bookes
are extant.
k *Iudg.* 5, 21
l As the swea-
ting disease, etc
m Let him that
will be satisfied
when these fe-
verall judge-
ments were set
upon our Land
and how farre
they raged, &
how long they
continued,
with their ef-

our Metropolitanes, our mother Citie, Treynovant, our corporate Townes, our countrie Villages, yea even in our private houses and Cabbins: the pestilentiall seaver as a raging torrent of water, carrying all along with it, that stood in the way.

Fourthly, as Israell was not reclaimed for all these proceedings of God with them, eyther in mercie or justice, but still grieved the Lord not onely for fortie yeares in the wilderness, but even in the land of Canaan, when their finnes like ours did increase, in the land of plentie (like weedes and bryers in a fat moyist ground, and as fleas and vermin in the hot Summers Sunne) eyther not repenting at all, hardning their hearts as that Egyptian (r) *Pharaoh*, upon the message of his Prophets and summons of his judgements, or else repenting superficially, dissembling with a double heart, shedding Crocodiles (s) teares, and fasting for a fashion as once (t) *Ahab*, and another of their irreligious Israelitish (u) Kings, teares being in their eyes and rebellion in their hearts, both at one (w) instant, like *Esa* that wept for the (x) blessing, yet intended the murther of his (y) brother, all with one breath, howling and crying like wolves; when Gods hand was upon them confessing their finnes as traytors on the rack, when they were oppressed by the Moabites, Midianites, Ammonites, and other (z) Cananites, but as soone as ever delivered, by such temporarie favours (types of the spirituall *Messias*) *Othniel*, *Gideon*, *Iephthah*, *Baruch*, *Sampson*, as he sent for their rescue, (as he stird up *Abraham* to rescue (a) *Lot*, they returning againe to their former Byas, Idolatrie, extortion, oppression, as the dogge to his (b) vomite, the sow to her mire, provoking him as much as ever by their rebellions, like the Ice seeming to be thawed, yet freezing and conjealing againe in their dregges, in which, like *Moab* they settled, they could not be removed.

Thus it is with us, their case is ours, we, like some impatient Patients, have beene rather worse then better for Gods physicke, our sores by our inveterate, and wellny incurable corruptions, have beene increased by our salves, the Lord would have healed us, but like the Babel we would not bee healed: our disease is epidemicall, generall, and continuall, the fluxe of our finnes like the bloudie (c) issue of that woman in the Gospel,

a Exod. 7. 13.

f De his lachrimis, & de proverbio: vide apud Vicentium Mas. hist. libr. 17. cap. 606.

1 1. King. 21. 29

u 2. King. 6. 30

w Deut. 1. 44. 45

x Hebr. 12. 17

y Gen. 27. 41

z Iudg. 3. 9. 13

chap. 4. 3.

a Gen. 14. 15.

b 2. Pet. 2. 19.

c Mark. 5. 26

spell, is not to be stopped, it's *vulnus* (d) *insanabile*, past cure as it seemes, & so past care. As the land hath long mourned by reason of oathes & other sinnes, so wee have mourned for a time when Gods hand hath beene upon us, wee have proclaymed generall fasts, as once (e) Ninive, besides many an *Ester*, and a *Mordochus*, many a *Daniell* and a *Nathaniell* that have mourned alone; besides the house of (f) *Nathan*, the house of *Aron*, and the house of *Levi*, many religious families that have mourned a part, the (g) Husband-man, the Vine-dresser, and the tender Virgin, the (h) Priests and the Elders, yea the bride and the (i) bride-grome that have fasted mourned and lamented before the Lord, as once (k) *David* did in the case of his sicke childe, when wee have eyther felt or feared the heaue hand of God: chiefly when the land hath beene whipt with his rodd and ferula for her transgressions, when judgements have beene threatned, or executed, when as once *Elias* in another case wee have scene the (l) cloudes, or felt the storme of showed or powred downe vengeance, then; as the (m) Heathens, the Savages, and the (n) Indians at this day, and in former times, have offered sacrifices in some common plague to appease some angrie Nemesis, some exasperated imaginarie God, so have we offered sacrifice to the true God, but (excepting some few, some true *Nathaniels*) hardly in truth we have abstained from meate, but not from sinne, fasted from the creatures as the carnall (o) Iewes, and dishonoured the Creator, we have not losed the bonds of the (p) poore, relieved the cause of the fatherlesse and widdow, made restitution of goods ill got, as (q) *Zathens*, and the Iewes in the time of (r) *Ieremie*, chiefly we have not (as a man from a whorish wife) given a bill of divorcement, to those sensuall sinnes and beluine lusts, which have made a separation and (s) sequestration betwixt the Lord and us; and occasioned his hand to bee upon us, &c. Yet wee have had many a *Moses*, an *Aron* and a *Phineas* to stand in the gappe, betwixt Gods judgements and

d *Vulnus insa-*
nabile esse respo-
candum
c *Jam. 3. v. 6. 7.*

f *Zach. 12. v. 12*
13. 14.
g *Isa. 1. 11.*
h *vers. 13.*
i *Isa. 2. 16.*

k *2. Sam. 13. 16*

l *1. King. 13. 44*
m *De cruentis*
Ethnicorum sa-
crificijs, immo-
lationibusq; ho-
mine virginu &
puerorum Marti
Saturis, Iovi ira
to, vide apud
Plutarchum, li-
bellum de super-
stitione, Herodis
sum in Melpo-
mine, Strabonem
libr. 11. & videt
in 2. Fast. Dionys
Halsarn. libr. 11.
o *Euseb. libr. 4.*
p *preparat. Evang*
q *talibusque sacri-*

fictis vlti sunt Iulianus Apostat. Heliogabalus, & restantur Hedrenus Gadrifidus, & Celus Lampridius
n *De quibus Rens; Maximus & Acofta in suis libris, & Purchusius noster, in sua perigrinatione*
o *Lilius Giraldus in historia deorum Synagoga 17. o Esay. 58. 3. 4. p. vers. 6. 7. q. Luk. 19.*
s *1. Ierem. 34. 10. though after they revolted, vers. 16. f. Esay. 59. 2. Ierem. 7. 25.*

our finnes: Such *Phœnices* our lands have afforded. Thus have we sympathized with Israell in these particulars in her blessings received, her finnes renewed, and her gratitude neglected.

CHAP. XII.

Many mercies recited Temporall and Spirituall, in which we farre exceede the Iewes by many degrees.

BVt to hoise up my sailes a litle higher, and to looke our faces in the glasse, or theirs in ours both in Gods glasse, the Sacred Scriptures, glesed and commented by experience, and to paralell the Brittanicall and the Iewish Church and Policie, in many specialties; the Lord hath come neerer unto us, then ever to them, and hath beene as a kinde father, both more liberall in his portion of blessings, and more indulgent in sparing & pitying our finnes and delinquences: and first for the largenesse of his mercies, wee receive as *Isaac* from (t) *Abraham*, as *Ioseph* from (u) *Iacob*, as *Benjamin* from (w) *Ioseph*, a double, yea a triple portion as it were; wee seeme *Iacob* like, even to carrie away the (x) blessing and the (y) birth-right too from them, and that in these specialties both of temporall and spirituall blessings, in mercies of adoration and preservation, as they come to hand, with pretermisison of innumerable moe.

To begin with the best first, To them God gave the law, in the hand of (z) a mediator, to us he gave the Gospell by the mediation of (a) Angels; now in how many degrees the Sun exceedes the Moone, our *M. Sias* exceedes their *Moses*: our *Iesus*, their *Ioshuah*: our High Priest, their * *Aron*: the bloody one, and onely propitiatorie sacrifice of his bodie: the Annuall sacrifices of their high Priests, the Typicall sacrifices of their beastes and Bullockes: our Heaven, their Canaan, so farre our Gospell which is a quickening spirit, exceeds their law, which without Chriff is but a killing Letter. To them indeede saith the Apostle were the holy Oracles committed, they had the Law and the Testament, *Moses*, and the Prophets, but wee have the Gospell more plainly, more perspicuously then ever they had. I denie not indeede, but in their Law there was the Gospell included (besides personall Types) in their Ceremoniall law, Chriff was shaddowed, (b) prefigured, and in their

seve-

t Gen. 25. v. 5. 6

u Gen. 48. 22.

w Gen. 43. 34

x Gen. 25. 31. 33

y Gen. 27. 30.

z Gal. 3. 19.

a Luke 2. 9. 13.

14.

* Heb. 7. Heb. 2.

Heb. 5. per totum

scilicet Heb. 10. 10.

II 12. 13. &c.

b See the little Booke, called *Moses* unvaild.

severall oblations of all sorts typified, and represented. as hee was promised to (c) *Adam*, the promise renewed to (d) *Abraham* and the (e) *Patriarkes*, and prophecied of by all the *Prophets*, from *Moses* to (f) *Malachy*, so in their severall ages and generations he was expected to be exhibited by all that looked for the consolation of *Israell*, longed for, desired, that hee would breake the heavens and come (g) downe, as they strongly beleaved that he should come. Hence according to *Theologie*, the *Patriarkes* and *Prophets* before, and under the *Law*, in the *Old Testament*, were saved by beleaving that *Jacobs* (i) *Shiloh*, the promised *Messias* should come, as we now in the times of grace are saved by beleaving that hee is come: there being but one (k) *Christ*, but one faith, (as but one *Sunne* to the world) both to *Iew* and *Gentile*, one * meanes of life and grace, to all that are justified, sanctified and saved. Hence *Christ* is sayd to be that *Agnus occisus* in Gods decree and infallible promise, that *Lambe* of (l) *God*, slaine from the beginning of the world, to take away the sinnes of the whole (l) world, of the elect (as (m) *Scriptures* and (n) *fathers* limit that universall.) Hence also is the *Theologicall* axiome, that *Christ* who is the verie end of the *Law* to which it points, as once *Iohn the Baptist*, as the hand in the *Dyall* pointes to the *Sunne*, and to which, as a sharpe *Schoole-master* it (o) drives and directs, that this *Christ* is typified in the *Old* (p) *Testament*, and revealed in the *New*. Hence it is also, that *Abraham* (and so consequently all the beleaving *Patriarkes*, the sonnes of *Abraham* by faith) is said to have seene the day of *Christ*, and to have rejoyced. But how was *Christ* seene: darkely, obscurely, as under a vaile, as the prisoner sees the *Sunne* through a little chincke or grate, as the Spouse in the *Canticles* had a glimpse of her beloved through the hole of the (q) doore: So was *Christ* seene of them: but wee now see him plainly, perspicuously, as walking amidst the *Golden* (r) *Candlestickes*, as

c *Genes.* 3. 15.d *Gen.* 12. 5.e *Gen.* 28. 14.f *Dani.* 12. 13.g *Esay.* 44. 1.i *Gen.* 49. 10.k *Ephes.* 4. 5.* *Afts.* 4. 12.*Afts.* 10. 43.*Afts.* 13. 39.*Rom.* 10. 4.*Gal.* 3. 22.l *Iohn* 1. 26.m *Rom.* 11. 13.

15.

2. *Cor.* 5. 19. &*Iohn* 1. 2. v. 2.n *Diffinitio**Augustinus* in.10. *mundum* et*horum*, i. *clau-**natorum*. *Tract.*87. in *Iohannem*sic per *mundum**intelligitur* solummodo *mundus**credentium*, per*Rupertum* in *Iohannem*, lib. 3.3. Et *Comment.*2. *Corinth.* 5. &*mandus* *regen-**erationum*: proquibus *Christus*

mortuus, per

Augustinus *serm.* 20 *serm.* 44. *serm.* 109. de verbis *Apostoli* per *Haimonem* in *Rom.* 5. per *Pro.* per *lib.* 1. *Rep.* pro *Augustin.* obqui. De quo vide plura apud *Augustinum* de corrupt. & gratia cap. *Tract.* in *Iohan.* 2. 77. *R.* *midentium* de *R.* *emptions*, & *Perkinsum* de *Predestinatione*. o *Ga.* 24. p *Christus* in *Peters* *Testamento* velatus, in *Novo* *revelatus* *Ihericus* in *Clavi* *script.* q *Ca.* 5. 4. r *Revel.* 1. *vers.* 1.

we see the Sunne in his *solstitium*, or at noone-day, in the plaine and powerfull preaching of the Gospell, wee see him not du-ly and deadly as the Papiſt in a ſtone, or a piece of braſſe, pi-ctured in a Croſſe or Crucifixe, Idolatrouſly worſhipped: but as *Paul* tels the *Corinthians*, even crucified as it were amongſt us in the plaine evidence of the ſpirit. Therefore ſaith the ſame Apoſtle, *The Grace of God hath (f) appeare d*; this Goſpell of grace hath appeared, the phraſe is obſervable, even as the Sun that peepes and breakes from under, and appears from the obſcuring cloude, yea *the day Starre from an high hath viſited us* ſaith *(t) Zachary*, yea *light is come into the (u) world*, ſaith hee, *that is himſelfe the (w) life, and the light*; even to inlighten thoſe, that like *Zebulon* and *(x) Nephtaly ſate in darkeneſſe, and the ſha-dow of death*. Here is our priviledge above the Jew.

Secondly, Beſides as a Corolarie to this point, God at ſundry times, and in diſverſe maners ſpake in time *(y)* paſt unto theſe Jewiſh Fathers by *(z)* the Prophets, yea and by *(a)* Angels too, by Oracles, by dreames and *(b)* viſions, by *Vrim* and *(c) Thum-mim*: but in theſe laſt dayes, he hath ſpoken to us by his *(d)* Son, whom hee hath appointed *(e)* Heire of all things, by whom alſo he made the worlds.

Thirdly, Moreover to them he ſtirred up temporarie & typi-call Saviours and Iudges, who delivered them out of the hands of thoſe that ſpoyled them, *Iudg. 3. verſ. 16. (e) Moſes*, and *(f) Iſhnaab*, and *(g) Iudah*, and *(h) Othniel*, *(i) Ehad*, *(k) Deborah*, *(l) Baruah*, *(m) Gideon*, *(n) Iephtah*, *(o) Sampſon*, were rayſed up upon their *(p)* cries in their greateſt exigents, to deliver them from the Egyptians, the Melopotamians, the Ammonites, the Moabites, the Amalekites, the Philiftines, and uncircumciſed Cananites: but to us, (as to the reſt of the be-leeving Gentiles) he hath raiſed *(q)* up, a ſpiritual Saviour, to deliver us out of the hands of our ſpiritual *(r)* enemies, more deadly, more dangerous, as the ſoule is more noble and ex-cellent then the bodie.

Fourthly, Againe they were helde as children in their No-nage, under the rod and ſerula, the burthen and the bondage of *(s)* ceremonies in their Jewiſh Pedigogie, as touch not, taite *(t)* not, handle not, &c. This creature is cleane, this is *(u)* un-cleane,

(Pſ. 2. 11. 12)

e Luke 1. 78.

u John 3. 19.

w John 1. 9. 4. 5

x Luke 1. 79.

y Hebr. 1. 7. 1.

z Iſa. 35. 9. 85

a Gen. 18. 1. 2

c Genſ. 19. 1. 2

Iudg 13. v. 3.

b Numb. 12. 7.

c Exod. 28. v. 30

d Heb. 1. v. 1.

e verſ. 2.

c Exod. 6. 3. c. 4.

cap 13.

f Exod. 14. 9.

g Iudg. 1. 2.

h Iudg 3. 9.

verſ. 15.

i Iudg. 4. 4.

Iudg. 4. 10.

n Iudg. 6. 12.

Iudg. 11. 5.

Iudg 16. 31.

Iudg. 1. 9. 15.

chap. 4. 3. 8.

Luke 1. 69.

verſ. 71. 74.

Gal 4. 1. 2. 3.

Ioff. 2. 20.

verſ. 21.

Leviti. 11.

totum.

cleanse: but wee now as children that are come to riper yeares, to full and perfect age, as no longer under Tutors and (w) Governours, are now in franchized and set at libertie by faith in Christ, and freed from the yoke and pressure of Mosaicall (x) Ceremonies, which neyther they, nor wee were able to beare, unlesse with our Papists and late Threskites we will resolutely put our neckes under the yoke againe of these beggarly (y) Rudiments in an unsupportable bondage.

Fiftly, The Lord exacted and required of them, more cost and paines in his service and worship, then he doth of us. For costs, wee know their worship was exceedingly costly in their daily (z) sacrifices, their Holocausts, their whole burnt offerings, their free-will offerings (as once the (a) Heathens in their Hecatombs, their Hostiz, their Lupercalis, Armilustrals, Orgyes, Ferreations, Vinilians, Quirinalials, Bacchanals, Saturnals, Vertumnalials, Hyacinthians, Novendinalials, Laurentialials, Solitaurilials, and other feastes and festivals in honour of their imaginarie Deities, which it seemes they had in an apish and superstitious emulation & (b) imitation from the Jewes) Gods Altars were loaden with Oxen, Buls, Sheepe, Goates, Rams, & Bullockes in great abundance, in their solemn and daily oblations; as somtimes in one peace offering, (as at the dedication of *Salomons* (c) Temple) were offered twenty thousand Oxen, and a hundred and twentie thousand Sheepe; another time (as in *Ezekiels* (d) Paschever,) were offered threescore and ten Bullockes, a hundred Rammes. and two hundred Lambes: besides fixe hundred Oxen, and three thousand Sheepe consecrated: as in the verse after my Text in the Inauguration of *Salomon*, and the preparation for the Temple, there was offered in burnt offerings in one day, a thousand Bullockes, a thousand Lambes, and a thousand (e) Rammes: In so much that, but that Gods extraordinarie blessing increast (as the Corne and Oyle and Wine,) so the Cattle of that little countrie of Iudea, & Palestina, which now being under the Turkish *Ottoman*, by a secret curse, is as barren as other (f) countries, a man would as much wonder, from whence they had a continued fresh frye and supply of Cattle for sacrifices, besides other offices as hee would wonder, of their fresh seminarie and supply of men, so

w Gal. 4. 3. 4. 5.

x Gal. 5. 2.

y Gal. 4. 9.

z Of all these offerings, & sacrifices, Levit. chap. 1. 2. 3. 4. 5. 6. 7. v. de Thesef. *Som*
Sacrifices de sacrific.
a vide Alaiolus de culen & v. aculis deorum, collap. 1. pag. 55.

b See Mourney of the truth of Religion.

c 1. King. 8. 64

d 2. Chron. 29. 22. 33

e 1. Chro. 29. 22

f I have heard travellers honest and judicious so relate it.

g In one batt-
le of *Abiah* k.
of Iudah a-
gainst *Ieroboam*
king of Israel,
there was in
Abiahs Armie
400000. chose
men, on the
other partie 8.
hundred thou-
sand, whereof
were slaine five
hundred thou-
sand, 2. *Chro*. 12.
23. 17 Year one
Tribe some-
times afforded
40 thousand
valiant men, as
Ashur. 1. *Chron*.
36. *Nephtali*
1000. Captains
37. thousand
warriours, 34
h We reade
not of any such
army, as 12. hū-
dred thousand,
as this in Iudah
& Israel either
in *Ioshua*, *Livie*,
Thucydides, &c
or amongst the
numerous
Turkes since.
i 1. *Sam*. 11. 2.
k *Ouid* ; *Met.*
l See *Moses* un-
vailed in 8.
m At the feasts
of Paschever of
Penthecost of
Tabernacles, of
Dedication.
n *Luk*. 12. 41. 42

many being cut off at sundrie times, by civill and farreine
(g) waite, as we reade of in the greatest Armies of *Cæsar*. *Pom-
pey*, *Alexander*, *Scypio*, or the greatelt Martialists amongst the
(h) Heathens, and sure for my part I perswade my selfe, should
wee in England or Ireland be injoynd to offer up, Monethly,
Weekly, or daily, but the tenth Sheepe, Beeve or Goate, which
they offered, (which sure would amount to more, then to the
Levites grudget tyth throughout the land:) Gods altars would
stand untriumph of the fire of the Altar, and the Lampes of the
Sanctuarie would die out, the one for want of fuell, the other
of Oyle: for he that is now a *Nabali*, a covetuous *Cremes*, tull
handed for Gold, but emptie hearted for Grace, that hath not
now a shilling to spare to the mantayning of a stipendary prea-
cher, for the settling of a preaching Ministerie to Gods glorie,
the conversion, and consolation of his owne soule, the present
and future good of himselfe and others, him, and his seede af-
ter him, without churlish grudging, swinish grunting, mut-
tering, murmuring (as once Israel against *Moses* and *Aaron*) or
if ought be wrong from him, it is as the wringing of the bloud
out of the nose, the wresting of *Hercules* Club out of his fist, or
the paring of his nayles to the very quicke, at least going a-
gainst the haire and the heart, as when a man eates the meate,
which his stomacke loathes; I say he that is as willing to part
with his right hand, or to plucke out as *Naash* once perswaded
the *Gileadites*, his right (i) eye, as part with his pence for prea-
ching, in that bad exchange, as he imagines, when the same
man will spend and mispend pence & pounds, as oyle and fuell
to his lusts, in carding, dycing, drinking, drabbing, till hee be
devoured by these lustes, as *Ahean* was of his owne (k) doggs:
Is it probable (possible) that ever he would make God behol-
den so him for a Bullocke or a Sheepe at once, should hee in-
joyne him such a sacrifice as did the Jewes?

So for paines, as well as costs, we know that after the building
of *Salomons* Temple (which was typicall in a greater mysterie)
the Jewes were injoynd foure times a yeare, at the 4. solemne
feastes (m) to make their personall appearance there before
the Lord, old and yong men, women and children that were
fit for travell (as we know even the childe (n) *Iesus* went with
his

his foster father *Isaph* and the Virgin his mother, to worship at (o) *Ierusalem*,) yea how ever farre distant in place, they must appeare even from *Dan* to *Beer Shebah*, leaving for the time all their morall affaires, to hazard of invasion of forraigne enemies, or of domesticke casualties, as carnall good husbandrie would conceit. What inconveniences in the eye of flesh & bloud did this subject them unto, in respect of their outward estate, besides the paines and perils, the trouble and toyle and tediousnesse of the journey?

o *Psal. 84. 67.*

Now there is no such taske, no such burthen imposed on our shoulders, for how ever wee are not strict, (according to the good pollicie in first dividing and distinguishing people into severall Churches, Parishes and Congregations.) to tye a man perpetually to his owne Church, as to his owne wife, or wife to her owne husband, her owne house, as a tradesman to his owne shop, or a bird that constantly keeps her owne Nest, or as a beggar that still keeps his owne stand, (his owne circuite, as the Milne horse,) not so jayling or imprisoning men to an ignorant and profane Ministerie, (as some Land-lords strictly tye their Tennants to grinde at their owne Milnes how ever abused in their grinding or moulter, by the ignorance or knavery of the Milner) though I say, I see neyther reason nor religion tying any man so constantly to the Ministry of his owne Parish Priest, to sucke at drie dugges, to drinke at drie brookes, to seeke foode or fruite at a barren tree, but that if *Jacob* and the house of *Jacob*, any true Israelite, want foode in his owne Canaan, hee may seeke for corne in (p) *Egypt* elswhere, as the beggar that hath no bread at home seekes abroad else: people should be in worse case for their soules, & stricter laced, then for their bodies, since in free libertie, if they wholly want, or have but the outcast and refuse of any commoditie in anie Mart or Market, they may seeke further for better, or what drugges or physcally receive one Apothecary shop yeeldes not, may be sought in another; and from an Empericke & Quack-salver they may commit their health & life to a learned Physician, yea else Gods people, should be in worse case for their soules, then *Israel* once for their Iron tooles, who when there was no smith in (q) *Israel*, yet went to the Philistines to make

P *Gen. 42.2.*

q See the Sermon extant on that Text, There was no smith in *Israel* 1. *Sam. 13. 19.*

or

or mend their plough-shares, and other iron workes, yea in worse case then the Horse and Mule, who if hee wants water, seekes up and downe the pasture, though never so large and wide. *The waters of life*, though they be not at home, being better worth our search, then those which *Ahab* and *Obediah* sought from one end of the land to the (r) other, or those waters of the Well of Bethlem which *David* so (s) desired: yet neverthelesse though we may go further from home, for better foode in christian liberty ere we starve, or eate meate ill cook'd; for all this we are not so punctually, precisely & ceremoniously obliged & tyed to any one speciaall place of Gods worship, to this Church or that Chappell, this Cathedrall or that Temple, as the Iewes were tyed to *Salomons* Temple, (though the Papists, who in this as in other things runne against the haire, and swim crosse against all Gods Ordinances, will needes in their superstitious folly, lay on their owne neckes a Iewish yoke, in worshipping at this stone, and that shrine, this roode, and that altar, this Crosse, and that Chappell, rather at Rome or Loreto, in Italie, in Compostella, in Spaine, at the Roode of Yoghell in Ireland, &c. yea still in their blinding bewitching superstition, as if they were turn'd (t) Turkes or Iewes, even in Mahumitanized Ierusalem:) But now as our Saviour tels the Samaritan woman is the time, that wee shall (neither Iew nor convert Gentile) *worship the Father in this mountaine, or that, nor at Ierusalem, but in spirit and (n) truth*, in everie place lifting up pure (w) hearts, and pure hands to the Almighty, whether in our owne houses with (x) *Daniell*, or in the fields with (y) *Isaac*, or in the garden with *Augustine* and (z) *Alixius*, or in our beds with (a) *David*, and (b) *Ezekiel*, or on the Sea with (c) *Ionas*, or on the shoare with (d) *Paul*, or in prison with (e) *Silas*, (f) *Manasses*, (g) *Ieremie* and our moderne Martyres, or in our private closets, as the blessed Virgin, or in and with our families, as (h) *Ishuah*, and that sweete singer of (i) *Israell*, or in the publicke Congregation, as once (k) *Salomon*: it matters not for the place, if wee have the grace to worship God aright, for matter and maner, in which our Papists and all Moralists, Hypocrites, and profane men are so grossely defective.

And indeede this is a greater mercie, a greater priviledge, then

r 1. King. 18.

s. 6.

f 1. Chro. 11. 17.

t Read a book in 4. called the picture of a papist, you shall see it proved that Papisme, is a meere mixture of Iudaisme, Turcisme, Paganisme.

u Iohn 4. 20. 20, 21. 22. 23.

w 1. Tim. 2. 8.

x Dan 6. 10.

y Gen. 24. 63

z Confessionum lib. 9.

a Psal. 6. 7.

b 2. King. 20. 3.

c Ionas 1. 6.

d Act. 10. 36.

e Act. 16. 25.

f 2. Chronic. 33.

g Ierem. 38. 6.

h Iosh. 24. 15.

i 2. Sam. 6. 20.

k 1. King. 8. 22.

then we conceive at the first blush, for should those that troe and trudge, and drudge up from all the Shires, and countries in England and Wales, everie Terme time, to Westminster or Ludlow, or from all the Counties and Provinces in Ireland to Dublin, to follow the plough of contention, prosecuting wrangling suites, *de lana (l) Caprina*, about matters triviall & of no moment, but only that such waspes must shoote their stings, discharge their squire gunnes, in *forma pauperis*, sometimes charged onely with paper pellets. these creakers and (m) Salamanders, not being able to live out of the fire of contention; should these I say be injoynd (as the Jewes to (n) Jerusalem) by God, or *Casar*, I will not say foure times a yeare, but annually once a yeare, they or theirs all Sam, to come up, to *Pauls* Crosse, or the Spittles in London, or to Yorke-minster, or to Lincolne-minster, or to Christs-Church in Dublin, or any such remote place, in any Kingdome, or Province, meere to worship God, by hearing Sermons. and presenting their prayers before the Lord, and offering their spirituall oblations, (as oft the Jewes in the dayes of *Samuel*, *Ezra*, *Salomon*, &c. there corporeall.) Oh this would be thought *durum opus*; a hard taske, as the Disciples said in another case, *durus (o) sermo*; this were a hard imposition, indeede worse then the tribute that (p) *Rehoboam* exacted of the Jewes, or *Augustus* taxed from the (q) world. They would make hardly such haste as the Beare to the stake, as the coward to the battle, we should finde few Tribes goe up with joy: Nay should none but such as come from farre, visite these Temples, we should have (as in some streetes, in some long devouring plague,) the very grasse to grow in the verie porches for want of trampling.

And indeede those that are so idle or profane, so perverse, athistickall, irreligious, that on Gods owne Sabaoths, which they are so strictly injoynd, they and theirs to sanctifie, by motives from (r) rewards and (s) threatnings; that love God, his word, his worship, and their owne soules so little, that having health and limbes and legges, and no restraint but the (t) Devil and corruption, they will not goe twelve score to heare a Sermon, (though twelve miles perhaps to a wedding: (u) hopping drinking, feasting amongst good fellowes, or to make mer-

1 *Adapium* or *Hirao*.

m *Drift*, lib. 5. c.

19. *per ignem ambulat Salamandra*, & c. *linguis*.

n Before the building of the Temple, the Jewes worshipped where ever the Arke was: *Deut.* 12. 13. 14. *Exod.* 25. 23.

1 *Sam.* 7. 5. 2. *sa.*

6. 2. chiefly in *Silo*, in time of *Judges*, and *Samu-*

*u*ell, after in *mount Sion*, 1.

Sam. 6. 12. But

after the Temple built, thi-

ther they were

confined, 1. *Chr.*

7. 12. 1. *Reg.* 9. 3

Luke 19. 46.

o *Ioba*. 6. 60.

p 1. *Reg.* 12. 16.

q *Luke* 2. v. 1.

r *Esai* 58. 13. 14

s *Exod.* 20. 7.

t *Gal.* 3. 10.

u *Act.* 13. 8. 10.

As appears in the hoppings in Northumberland, to which there is such resort everie Sabbath throughout the Summer.

ry with comrades and carnall friends, or further, even from one Shire to another; a set match of bowling, shooting, hunting, mans race, horse race, dogges race, or any such vanitie,) but for any stirring more then a stock, or block, to any part of Gods worship in publike or private, their feete are goutie as (w) *A saes*, lame as (x) *Mephibosheths*, eyther they keepe home as *Droanes* in their Hives, as *Hogges* in their Styes, or if they finde legges, it is to the Taverne, not to the Temple, to Bethaven, not to Bethell, the Ale-house (sometimes Hel-house) not Gods house, or else with stragling (y) *Dinah* to walke or wander, as wafe or strafe in the fields: would such ever travell as farre as Ierusalem to worship, were they as neere it perhaps as (z) *Emaus*, or (a) *Bethania*, a Sabbath dayes journey & much lesse, would they ever saddle their horses as the *Sunammitish* (b) woman to ride to the Prophet upon the Sabbath or new Moone: or if they were great personages, they would not use their (c) *Dromedaries* to travell halfe so farre, as the wise men from the East to Ierusalem to worship Christ: or use their Coaches as that noble *Ethiopian* (d) *Eunuch*, to come out of one coast or countrie to worship in another, they would not goe so farre as the *Queene* of the South to heare the Gospels wisdome greater then (e) *Salomons*, nor travell so farre for divine *Plato* and *Pythagoras* for humane learning.

CHAP. XIII.

*The Iewes and we Brittaines in other blessings
poyzed and compared.*

TO parallell us againe with them in blessings of a mixt nature, partly temporall, partly spirituall.

First, as they were brought out of the land of (f) *Egypt*, with a mightie hand and stretched out arme, by the meanes of *Moses* whom God stirred (g) up, and sent as the instrument: So, are not we reduced & brought out of that spirituall *Egypt*, that mysticall (h) *Babylon*, that uncleane (i) *Sodom*, the seate and nest of (k) fornications spirituall and corporeall, by the meanes of that wortheie and zealous instrument *Martine Luther*

w 2. *Chro.* 16. 21x 2. *Sam.* 9. 3.y *Genes.* 34. 1. 2z *Luke.* 24. 13.a *Iohn.* 11. 18.b 2. *King.* 4. 32.

23.

c *Bosquier* in his *Eticks* alledgeith authors, affirming that the *Moriscas* *Dromedaries*.d *AB.* 8. 27.e 1. *King.* 10.f *Exod.* 20. 2.g *Exod.* 3.

Exod. 4.

h *Revel.* 14. 8. 16i *Revel.* 18. 10.k *Revel.* 11. 8.l *Revel.* 18. 29

29. 2.

ther, that (h) *Adelander*, that Belgicke *Elias*, as some call him, whose eyes being first opened, to see cleerely into the mystrie of justification by faith, which he so perspicuously cleeres in his Comment chiefly upon the Galatians, he being converted like (m) *Peter*, cōverting his brethren, as the Sun breaking through the overshadowing cloude; hee being himselfe inlightened, inlightens others, and as another (n) *Paul*, is made the meanes to open their eyes, to bring *collyrium* and eye salve to Saxonie, Germanie, Denmarke; us in England, yea to Belgia and whole Christendome, which was in a manner enveloped and covered with the fogges and mists, and cloudes of Popish ignorance, yea wholly overspread with darkenesse more then Egyptian or Chymierian, so grosse and palpable that it might be felt: Onely herein further is the proportion: *Moses* a weake olde man, arm'd onely with his (o) rod and staffe against all the repugnance and resistance of *Pharaoh*, the juglings and Magicall practises of *Iannes* and * *Iambres*, the might and malignitie, power and policie of Egypt, brings the thousands of Israell out of the house of bondage; *Lusber* arm'd onely with power from above, with his tongue and penne, brings as many by degrees though not all at once, by preaching, writing and disputing, out of the tyranizing slavish subjection of that man of sinne, that Antichristian *Pharaoh*, that Babylonian (p) *Nabuchadnezzar* the Pope, notwithstanding all the ragings of that Romish Lion, the juglings and colouring, plots and traynes of his foxes the Fryers, and Iesuites, the props of his Hierarchie (as the Janisaries to the Turkes) together with the disputes of *Ecclians* the investives, Philipicks and libells of Monckes (with whose bellies hee too much intermeddled, as *Erasmus* once scott) yea against all the powers and policies of *Cesar*, the Romane Emperour with the confederate Princes, affected to the whole, yea against not onely the might of man, but the malice of devils, the very gates of hell, & the powers of darkenesse, which did as much resist him, as these bad Angels, the Prince of (q) *Perfia*, and Prince of *Grecia*, resisted that Angell which by the helpe of *Michael* the great Archangel, the Angel of the covenant, brought the children of Israell out of their Chaldean, and Babylonian captivitie.

I So called oftentimes by *Ecclusus Muberus* in his *Theses*, *Hunnus* and other rigged Lutherans.

m Luke 22. 32.
n Act. 26. 18.

o Exod. 4. 17.

* Exod. 7. 11.

p See the Scemon called, *Nabuchadnezzar* of Rome, As once the *S* *Drumion* and *Rebrea*, with the Idols of *Milchay* and *Laban* Ind. 18. 24. & Genes. 31. 34.

q Dan 10. vers 13. vers. 20.

Secondly, as when *Moses* was tooke away by death, and gathered to his fathers, the Lord stirred up a (r) *Ieshuah* to succede him; (in some manner to exceede him) in bringing the *Israelites* into (s) *Canaan*, which he did not: So when *Luther* concluded his holy life with a happie and blessed death, (notwithstanding the calumnies of all Romish (t) *Simen*, and reviling *Rabsakeis* to the contrarie) God multiplied his spirit, as the spirit of (u) *Elias* upon *Elisha*, upon other successors; *Melanchlon*, *Iustus*, *Ionas*, *Capito*, *Oecolampadius*, *Calvine*, *Bullinger*, &c. and other worthie and renowned instruments; according to his owne prophesie, to finish and perfect that which he had begun, even as he finished that in Saxonic which according to another prophesie, *Ierome* of *Prage*, and *Iohn Huffle*, had begun in Bohemia many yeares (w) before, and sealed with their blood at that unconstant, unconscionable, Councell of *Constance*. Thirdly, So to proceed further, in respect of the comonwealth, as when *Deborah* the prophetesse died, that nursing mother, or nurse & mother in *Israel*, there was left yet a worthie *Baruch*. So when the Lord deprived our English *Israel* of a virgin Queen Virgin mother, that *Phœnix* of her sexe, for *Artes* and vertues the worldes wonder, the farre famoused *Elizabeth*, the Laureate Poets (x) *Eliza*, *Omnia nec secum ventus & unda rapit*, all was not lost and gone, as our friendes feared, our enemies gapingly expected, our sinnes deserved: out of the dead ashes of that *Phœnix*, the Lord stirr'd us up another such, a nursing father, a wife (y) *Steward*, to goe in and out, (as once zealous) and judicious (z) *David* before his people, to leade us on from the Tents of *Moab*, from the Gates of *Babylon*, against which hee hath marche with the best picke of his (a) pen, & blowne a Trumpet to all Christian Princes to come out of (b) *Babylon*, lest they partake, as of her sinnes, so plagues: keeping us by this meanes from all apostacie and backe-sliding. Chiefly totall and finall, that those who have the least measure of grace, with a sound judgement and discerning spirit, may never dreame of the unions of the Romish *Egypt* any more, or with *Lots* wife to looke backe with any affection towards spirituall (c) *Sodom*. And herein is the mercie the more, that this Faithfull, Regall, Royall *Stewart*, as faithfull over little, (as

r. Job. 1. 21. 1. 2.
f. Job. 4. 19. 20.

r. Cockens, Boke-
sua de vita Lu-
theri.

n. 2. King. 2. 15.

w. *Mose*. when
he was burned
sold them they
only burned a
goose, (as *huffle*
signifies in the
Bohemian
tongue) but out
of his ashes
God would
raise up a swan
which was ve-
rified in *Luther*
& *Spencers Eli-
za*, or his sapie
Queene.

y. Bonum nomen
bonum amen co-
venient rebus no-
mina sapientia.

n. 1. Sam. 18. 16

a. In his Maje-
sties printed
Bookes extant.

b. *Regel*. 18. 4.

c. Gen. 19. 26.

it was with the Tallents) being intrusted with (*d*) more, was not only, (as is evident by a speciall providence, in which there is *digitus Dei*: Gods owne finger) preserved amongst us in one treason, but purposely in Gods store-house, reserved for us in another (*e*) treason, as a prologue to the powder Tragedie onely, as the Queene of *Shebah* said of (*f*) *Salomon*, because the Lord loved this our English Sion.

d *Math.* 25. v.
21. 23. 23.

c From Cow-
ries conspiracie
f 1. *King.* 10. p

Fourthly, yea and yet more, the mercie relisheth (as the Rose smells sweetest that's gotten from the prickles, & the Lilly from the inclosing thornes, as *Sampsons* and *Jonathan* honie tasted the sweetest, because hardest come by where it was never expected out of the Lions (*g*) bellie, and the (*h*) wast desert) when in our expectance the times were probable to prove most turbulent, when most mens hearts sayled them for feare, when we were even at our wits end, and knew not which way to turne us, when at the desired death of our *Deborah*; the enemies of our *Judah*, cryed up, *Meab*, and to the spoile, *victoria*, the day is ours, there goes the game, even so would we have it, hoping to fish in a troubled water: and to build on our ruines, I say when factious spirits & malecontents looked for stirring times, yea when we our selves being such cloudes, might justly feare stormes (yea some expecting no other, but that (*i*) *Phae-*
ton-like, all would have been in a confusion & combustion, that *stearne Mars*, and bloudie *Bellona* would have raged in our streetes, that there would have beene as much bickering about the English Crowne, as about *Ajax* his Armour, *Paris* his (*k*) Ball, or the Grecian *Helena*, when thus wee thought the Sunne of all our peace and prosperitie, had set in the night of her bewayled death, whom living we accounted as the breath of our nostrils, and dying lamented, as the Jewes did (*l*) *Iosias* and *Iosuah*, her name with her Princely vertues, yet perpetuated in the mindes and mouthes of (*m*) men, more then in all the monuments of Brasse or Marble: In these feares, in these exigents, divisions and distractions of ours, when wee looked for a Histeron proteron, a disioyning of all in the Church and Common-wealth; so Gods mercie exuperant above mans miserie, mans demerits, see Gods greatnesse, what hee can, his goodnesse what he will doe, turning, yea bringing (as at the

g *Judg.* 14. 8.
h 1. *Sam.* 14. 27.

i *Ovid.* *Metam*

k *Apud* *Virgil.*
& *Homericum.*

l 2. *Chro.* 35. 23.

m *Virg.* *post* *su-*
nera *virgins.*

(u) first creation, still) light out of darkenesse: on a suddaine in a trice a Northerne Starre arising in this our Albion, prognosticating good, as *Pollux* appears at the setting of *Castor*, the Lords high *Stewart*, by the Lords free donation, his owne *Linneall* and *Legall* succession, the Peeres election, the Popular approbation with united hearts and heads, votes and voyces, being reduced or produced, as *David* once from (o) *Hebron* to *Jerusalem*, with the consent and to the content of all our English *Israell*, from one part of great Brittain to the other, from the lesser to the greater Island, from the North to the South, to be the ruler and governour over Gods Heritage. As this dasheth all the hopes of everie Jesuited *Tobiah* and *Samballat*, as a squib that bursts and ends in smoke, yea eclipsed all their joyes, and made them, (as some even now) hang downe their working heads like bulrushes, with *quanta de spe decidi*: So all our feares, upon the rising of this new Sunne of comfort, vanished as a Northerne mist, or the Southerne dew: our sighes were turn'd into (p) songs, our teares into Trumpets, our swords into Sythes, our speares into Mattocks, our Tragedies imaginarie into reall Comedies, our fortowes into Iubilees, as the sound of so many Trumpets, all the Land with united mindes and mouthes, as one man upon the Proclamation of his Majestie, as *Israell* at the investing of *Salomon*, cryed till the ayre echoed and resounded *Vive de la Roy*, God save the King: the very field and wood quyristers, in the spring, ringing out and rejoycing for our then springing. & since our more then twentie yeares budding peace and blossoming prosperitie, conjoyning their well tuned Trebles to our excellent Tenor, to the mending of our Musicke. This is the Lords doing, and it is wonderous in our eyes.

Fifely (and to set a fuller, and a freer edge yet upon our affections,) as our peace I say begun a fresh to spring, with all other concomitant blessings upon his Majesties investing, and marrying as it were with this eldest and fairest sister, our beauteous Albion, so (if our finnes be not those *Davusses* to interrupt it,) its probable to continue in him and his seede, those royall blossomes, which so abundantly to the joy of all *Christendome* that are not Romanized) have proceeded, from his

Recall

• 2. Sam. 5. 1.

p Tempora mu-
tantur & nos
mutamur in illis.

Regall (q) Remme even so long, as the Sunne and Moone shall continue, since all pleas and pretences of any Idumean, any forreiner, or usurper is by this blessing of bounteous hymne cut off, notwithstanding the plots and projects of that *Delman*, that Devill man, that *vir (r) dolosus*, or any other Spiders webs that are spunne, or Cocatrices egges that are hatcht by any such like Iesuited *Ignation*, fierie spirits whatsoever.

Sixty herein still the torrent of mercie runnes towardes us, more clearly, more delightfully, more cheerefully, compared with the bloudie and sanguinolent streames that runne in other countries, our neighbour Regions round about us; for as a mercie of mercies, never to be forgotten, as it is calme in one Citie when it raines in another, as lightsome in Goshen when darke in Egypt, as Manna in the Tents of Israell but none in *Mosh*, so doe not wee injoy, and joy, in the serenitie of peace in these our *Haleyn* dayes, when both in former times, and at this instant (or within these few Moneths) there is and hath beene warres, and rumors of warres (according to our Saviours (s) prophesie prognosticating the end,) round about us bloudy *Belona* invironing us round, as the circumference and wee still at peace in our resting center: How hath faire France the most fruitfull ample and fertile countrie in (t) Christendome, as a Kingdome devided in it selfe, beene rent and torne in the late Civill warres, by these vipers bred within her owne bowels, chiefly, by that hellish league of the *Guizian* faction, by the Duke de (u) *Maine*, and his confederate *Catilinarians*? How hath shee long wallowed (like a Boare that's sticke) in her owne conglomerate bloud her men bleeding as freshly, as her Vines, by the prunning knife of unnaturall warres? How hath fruitfull Italie beene over-runne by the Gothes & Vandales, those truculent (w) forreiners, by the faction of the Guelphs and Gibelines, the ambition of the houses of the Medices, the Matchavillian stratagems of *Cesar*, *Borgias*, the Lucifarian pride of some contesting Popes, (the venie firebrandes of Europe) who like that *Julius* the (x) second, having more

a Diary expressing the daily events betwixt the Duke de *Maine*, and the Prince of Navarre, after *Henry* the fourth of France. w The Gothes and Vandals, under *Gensericus*, *Attalus* *Tonlas*, subdued by *Bellisarius* at last and *Narvis* x *Manclerus*, & *Bergamensis* de *Julio* secundo.

affection

q In the royal
issuë of Lady
Elizabeth Prin-
cesse of the Pa-
latinate.

r *Parsons vir*
misericordiam nomi-
nium vixit boni mo-
minis.

t *Math. 23. 6.*

t *Fida Barthola-*
maum Cassanet,
Catalogo glorios-
mundi, de laudi-
bns Francie, par-
5. consider. 30 &
par. 16. consi. 17
p. 297. 298. 299.
300. ad pag. 306
& Textor. in E-
pithefi in verbo
Galli, Et Man.
lib. 7. lona meas
Galli, &c. Et La
Varum in Epi-
toma: historia
cap. 17. in fine.
u See the book
called the Hi-
storie of France
in quarto, as in

affection to *Peters sword*, then to *Peters keyes* or *Pauls parch-
mēt*, which they have made floate in Tyber, having unlawfully
used the sword, and made millions perish by the sword, the am-
bition of some few Popes, as *Chronicles* testifie, the shedding more
Christian, then ever the ambition of *Alexander, Cesar*, or *Rome*
Pagan shed heathenish blood? So for *Bohemia* how hath she like
a virgin been ravished & then slaughtered? And the like, I may
say too of the *Palatinate*, How have her young men perished
with the edge of the sword? Her old men and wise Senators
beene massacred? Her fieldes and vines rooted by warre, that
wilde Boare? Her Cities and fortified Townes like *Ierusalem*,
low levelled with the ground, and left desolate? the warres
there in many places leaving such monuments of her Tropheis
as in this our *Ireland*, in which (as the greatest object of pas-
sion or compassion my eyes ever beheld) *iam siges ubi Troia, &c.*
where many goodly Townes, if not Cities have stood, as ap-
peares by their ruinated reliques; there's eyther corne or grasse,
or (as they say now in *Ierusalem* some few Tents for pilgrims)
some fineeakie Irish cabbins, standing as little urchins with their
bristles up betwixt great old outwalles, or (y) reliques of *Ca-
stles*, or as *Pigmyes* that sleepe in the midt of the guard of
great Gyants: whilst wee *Britanians*, all this while (yea even
wee *Britanickall Hybernians*,) in our long continued peace,
hang up our Targets as at *Hercules* his pillars, set ope the gates
of *Ianus*, as in the dayes of *Augustus*, nay make Bee-hives, as
once the *Romanes* of our belimits, let our guns rust, our speares
rot, and our Swords canker for want of employment, hurt by no

y Reliquias
Graium, atque
immitis Achillis

* *Luke 19. 42.*
when *Tiims* be-
sieged it, they
wee so secure
in the strength
of their walles
(as once *Baby-
lon* and *Thebes*

in the like case,) that they said if the *Romanes* had wings, they could not flie over them *Ioseph*
Jude. 18. 7. a *Invadunt urbem somno rignaque sepultum, Virgil.* b In their pride and se-
curitie they contemned the *Romanes* and the valour of *Scipio*. c When the *Turkes* surpri-
sed a Castle at the mouth of *Hellespont*, (the prologue to their Tragedies,) they made light
account of it, and said it was but the losse of a hogges Aye, as it signified in the *Turkish* tongue
Xnobi his *Turkisk* historie. d *Jude. 16. 19.*

quietly

quietly and peaceably, as in the dayes of *Salomon*, as Bees in their Hives, Aunts in their caverns, feeding on the hony and oyle, and wheate of plentie, the daughter of peace, under the shelter and shaddow of his Majesties wings, our soveraigne *Salomon* who deserves (as desires) the title of *Rex pacificus* the peaceable King, as well as the title of the defender of the faith, more justly clayming both, then the French King the name of the most Christian, the Spanish, the name of the most Catholicke King: yea better then *Augustus* or *Polycrates* the name of fortunate, then *Adrian* the name of good, then *Titus* the name of generous, then *Alexander* the name of great, munificent and magnificent. Thus, though we may justly feare the sparkes to flie over Sea, having by our sinnes inkindled the fire of that wrath, which may kindle the fire of our warre, both with God and man: (our owne houses being in danger of fire or plague, when our neighbours is (e) burning with the flame, or with the feaver,) yet as yet we doe but looke on, (though with more pitie and pietie then (f) *Nero* when Rome was on fire, & he singing his tragicke verses in representation of Troy, or then (g) *Scipio* beheld the universall conflagration of the perverse, as well as resolute Numantines) as commiserating spectators, rather then actors of (or in) their tragedie: which, how ever it be to them justice (or tryalls for good ends) I am sure this long bearing, forbearing us in mercie, the instrument and organ of this (i) mercie is his Majestie, who by his admired prudence and providence as truly effectueth, as lawfully and laudably affects the appellation, and deserved cognomination of the peaceable * Prince.

Seavently, as a mercie equalizing the former, as much to be marvelled at, & admired, as magnified though our sinnes have exasperated the Lord as much, if not more, then ever Israels, as sinning against a greater light, a greater measure of Grace, a greater knowledge and illumination, a brighter Gospell then ever they received, in our sinnes Evangelicall, as well as Legall, against the *Messias*, as much as against *Moses*, in sinnes omisive

Majestie, not only with Spaine, Scotland, France and Ireland, our once opposite neighbours: but of the peace concluded by his Majestie betwixt Denmarke and Suevia, Suevia and Poland, Cleve, and Brandenburg.

e *lamina res
agitur paries
cum proximus
ardet.*

f *Suetonius in
vita Neronia.*

g *Amid Pho-
sarchum in vita
Scipionis.*

i *Dulce bellum
inepensis: ut
pacem te postu-
mus omnes.*

* See the book
extant called
the Peace ma-
ker, printed
Anno Dom. 1619
not only of the
blessed peace
wee have by
means of his

k Psalm 81. 12.
l Rom. 1. 28. 29.

m 1. King 21. 20.
n Job. 20. 12. 13.

o Rom. 6. 13.

p Psalm 14. 1.

q Jude, vers. 12

r Iudg. 1. per 10-
1000.

s Math 5. 13.
t Ge. 25. 24. 25.
u The Church
was sometimes
confined to A-
brahams family
Noahs Arke,
the chamber in
which the Dis-
ciples were
Act. 2.

w Gen 7. 13.
x Ierem. 3. 8.
y 1. King. 11.
3. 7.

z Bread wor-
shipped, see the

satisfactorie Resolutions of Master Hooker his Ecclesiasticall Pollicie: Master Hurton ex-
plaining our Lithurgie, Bishop Morion his learned defence of the Ceremonies with others.

Isterdanmians

by impenitencie, as well as by sinnes cōmissive of impietie: yet
neverthelesse, the Lord hath not beene so strict with us, as with
them, in giving us over as the greatest judgement, and the seve-
rest punishment of former sinnes, (as hee did the unbelieving
(k) Iewes, and (l) Gentiles,) to the vanities of our own mindes,
and to the lustes of our owne hearts; for how ever there be ma-
ny rot members in our Church, such as with (m) *Abab*, and
(n) *Iezabell*, even sell themselves to worke wickednesse, commit
sinne with greedinesse, drinke up iniquitie as water, make their
members weapons of (o) unrighteousnesse, turne the grace of
God into wantonnesse; how ever many an Athist which saith
in his heart there is no (p) God, many an open professed, many a
secret concealed Church Papist, that with the Hare runnes one
way, (as the Marriner rowes) and lookes another, his tongue
with the times, but in his belly he hath a Pope, though there
be many (yea moe then a good many) rootes of gall & bitter-
nesse amongst us, unpurged by our States Phylitians, many
strings untuned as the discord in our Church-musicke, the
spots in our (q) feastes, the Gangreenes, and plague sores in our
bodie Politicall and Ecclesiasticall, the (r) Cananites in our
borders unremoved, the cankers in our roses, the Droanes in
our Hives, the unfavorie salt that offends, & scandalize the little
ones, uncast (s) out by the severest censure of excommunica-
tion; yet for the generalitie & universality, we are still a Church,
as *Rebecca* was still a holy & a chaste spouse, though she had an
Esau in her (t) wombe, as *Noahs* Arke was Gods (u) Church,
notwithstanding there was (w) a *Cham* in it: we have not made
a totall defection & apostacie as *Israel*, from our first husband,
to follow after Idolatrous and adulterous (x) lovers, wee serve
not yet *Bell*, nor *Baal*, nor *Baalim*, nor *Astharoth*, nor (y) *Chemosh*,
nor *Milchom*, nor *Dagon*, the abominations of the Sido-
nians, Moabites, and Cananites, for the bodie of our Church
we yet bow not downe to Shrines and Idols, Croffes and Cru-
cifixes, our kneeling communicating gesture, (though scan-
dalous perhaps to the weake) is farre from Idolatrie or (z) Ar-
tolatrie, adoring or imploring the breaden God. Let our Am-

sterdammians then prove that wee retaine cyther the head or
 tayle of the Dragon, that we have so farre played the Harlot,
 that the Lord hath given us a bill of divorce to be cut off to-
 tally (though not finally) from being a Church, as hee hath
 done with the Iewes: giving them over (till the fulnesse of
 the Gentiles be (a) come) for a time to the hardnesse of their
 owne hearts, and blindnesse of their owne (b) mindes. For
 though there bee amongst us (as many open profest profane
 ones,) so manie clancular and secret Papists (as in France, Ita-
 lie and Spaine, there be manie secret Protestants, and would be
 moe, if it were not for the severitie of lawes, and the strict-
 nesse of the Inquisition) yet as in the corruptest times, there
 have been alwayes some that have discovered and detested the
 abominations of the scarlet whore. and with *Elias* have not
 bowed their knees to *Baal*: (as *John Husse* and *Ierome* of *Prage*
 in *Bohemia* with their *Hussites*; *Waldo* with his *Waldenses*, and
Hugenotes in *France*: *Ioachim Abbas*, *Bertram*, *Berengarius*, *Ie-
 rrome Savanoriola* in *Italie* and elsewhere: *Wickeliffe* with other
 learned lights in *Oxford*, *Luther* in *Saxonic*, as they are ex-
 pressed and nominated by our moderne (c) writers,) so for
 the generalitie of our Kingdomes of great Brittain at this
 day, the marke of the beast, of the most, and the best, is not re-
 ceived: and though there bee blemishes and infirmities, and
 corruptions in our Church, as in the best that ever were, yea
 erros in judgement and life in the best members (as the Sunne
 is subject to her eclypse, the Moone to her overshadowing,
 the best and healthfullest bodie to some anguish fittes, or other
 distempers:) Yet the Church may be said to bee sound, and so
 may her members be said to bee living, as a man may bee said
 to be sound at the heart, though hee have some ploukes in his
 face, or biles and carbuncles on his bodie, as the fruite of worm-
 eaten; as a Lawyer a Physitian, a Musitian, a Logician, a Rhetor-
 ician, may bee said to bee exquisite Artists in their profes-
 sions, though the first misse it in some cases, in judging or
 pleading; the second in some cures: the third in some straines;
 the fourth, in some disputation; the last in some declamati-
 on: And how ever there bee some differences about some
 Ceremonies, and (d) a Diaphorists, as there have beene differ-

a Rom. 11. 25.
 b vers. 9. 10.

c See D. *Abbot*,
 that late Bishop
 of Exeter in his
 preface before
 his defence of
M. Perkins, D.
Usher the Bi-
 shop of Meath
de statu Ecclesie,
*M. Gabriell Pow-
 ell*, in his pre-
 face before his
 learned booke,
de Antichristo,

d See Master
Powells little
 booke de *dia-
 phoris*.

e As there were differences betwixt *Chrysost.* *Theophilus*, and *Epi-phanus*: betwixt *Cyrill* and *Theodores*, *Gregory* the great and *Eustichius*, *Bernard* & *Peter* of Clunes, yea amongst the chiefe Bishops of Asia, about the celebration of Easter: as appears in Ecclesiasticall histor. Yea how ever it is excused by *Chrys.* *hom. 6. de laudibus Pauli*, & by other fathers, *Paul* and *Barnabas* dissembled. *Act. 16. 37.*
g Ofce 11. 4.
h 2. Sam. 7. 14
i 2. Sam. 12. 10. 11.
k 2. Chr. 32. 25
26.
l Iona. 1. 3. 4
m Esay 10. 5.
n See Languets Chronicle, lib. 2 per totum, & de Gestis Romanorum in Anglia, lib. 3. per totum, no testatur pag. 236.

rences and disputes amongst the best, as appeares in our (e) Margine: Yet since wee all hold the foundation against Papiſt, and Pelagian, and Armenian, and who ever else, which is justification freely by faith in Christ, without the workes of the law, according to the Scriptures, thus building on the rock: though there may be amongst us doctrinall or personall errors, we are still a Church, wee have not totally and apostatically revolted as the Iewes.

Eighty, and yet see still a further mercie to us then to these Iewes, though Gods owne peculiar people, (as indeede, as when by a stone throwne in the waters one circle begets another; and as in a golden chaine, one lincke succedes (exceeds) another; so in the cordes of a man, in the cordes of (g) love, one mercie drawes another) though our provocations and rebellions haue every way equalized theirs, and though in paternall love, by fatherly castigations & corrections, the Lord hath visited our sinnes with rodde, & our offences with scourges, as he threatned (h) *Salomon*, & as he hath dealt with (i) *David*, (k) *Ezekiah*, (l) *Ionas*, and all his transgressing children; yet he hath not beene so strict and severe with us, as with them for manie ages and generations, to scourge us, with any *Assur*, or *Sirian*, any rod of his (m) wrath, any forreine power. For how ever in our first planting in this Island, we have been subjugated and subdued very (n) often by the Pictes, by the Danes, by the Romanes, and since the time of *William* the Conqueror, as appeares in the raignes of severall Kings wee have had bloudie bickerings with neighbouring Kingdomes, chiefly the Normans, the French and the Scottes (now our brethren our neereſt and deereſt Allies, they and we meeting in his Royall Majestie, as in the Royall center of love (as the Tyrians and the Syrians in one *Aeneas*,) and how ever in the Raignes of everie King, our *Edwards*, *Richards*, *Iohns*, *Henries* and the rest, since (as before) the Conquest, our land hath beene shaken, as with a feaver, rent and divided as with the teeth and fangs of madd dogges, in Civill warres, more or lesse by the factions and rebellions, of turbulent, malignant, humerous, proud, ambitious and discontented spirits: Yet within our memorie, or the memorie of our forefathers, our great grand-fathers, (which is a singular

a singular mercie, both to us their successors and our predecessors) wee have not beene brought under any forreine power, no externall yoke hath beene layd on our neckes, (excepting the Romane yoke on the soules of our forefathers) as the (o) Egyptian, Chaldean, (p) Asirian, (q) Babylonian yoke was layd upon the Iewes, for many yeares together in grievous pressures; wee have not beene subdued in our times by anie forreine enemy, as the Israelites were kept under, sometimes (r) twentie, sometimes thirtie, fortie yeares, by the Midianites, Moabites, Ammonites, Philistines and other enemies, which the Lord stirred up against them: Our land in our time, as was once sayd of Venice, is a Virgin unconquered, unsubdued: We have obtained (s) *David's* desire, to fall into the hands of God by plague and famine, and other afflictions, but not into the hands of man, as Sampson did, to be mocked of the (t) uncircumcised, which was Sauls feare, as *Abimelech* was ashamed to die by the hand of a (w) woman, *quod omen avertat Deus*.

Lastly, which is the summe and substance, & shutting up of all the rest, comparing our selves still with them, not onely in positive mercies, but in privative, in respect of our evils of (x) sinnes, and evils of sufferings, wee shall finde though, as hath beene said and proved, that our provocations are as many, as monstrous, our demerits as great as theirs: all circumstances considered, wee having walked as unworthie of Gods mercies as euer they, that the Lord hath beene to us, in respect of them, a mercifull and indulgent father, and to them in respect of us, a just, a severe and unplaceable judge; to us a father of mercies, to them a Jealous and zealous God, visiting the sinnes of their fathers upon the Children unto the third and fourth (y) Generation. When I consider not onely the judgements of God upon their soules, even to this day, in giving them over according to his (z) threate, to madnesse, blindnesse of minde, astonishment of heart, to grope as at noone day, their hearts being made farr, their cares heavie, their eyes (a) shut, least they should see with their eyes, & heare with their cares, and understand with their hearts, and convert and be healed, God giving them over to the spirit of slumber, their eyes being darkened, the wayle (b) unremoved, blindnesse in part hapning

o Exod. 1. 13.

p Esay 10. 6.

Jerem. 50. 33.

q Jerem. 51. 34.

r Iudg. 3. 8. 14.

s 2 Sam. 24. 14.

t Iudg. 16. 21. 25

1 Sam. 31. 4.

w Iudg. 9. 54.

x *Malum culpa
malum pena.*

y Exod. 10. 9.

z Deut. 28. 28.

a Esay 6. 10.

b 1 Cor. 3. 15.

c Rom. 11. 8. vs.
25. v. 9. & 32.

d John 1. 12
e Act. 1. 36.

f Some thinke
the Herodians
were so called;
in that they
thought Herod
that Idumcan
the *Messias*.

g Sanhedrim. li.
c. Heleth. Rabb.

h Moses Ben. Mai-
mon. That place
of Haggai. 2. 7.

i being applied
to the one; by
Rab. Akiba, tract

Meghala, & Ia-
cobi Barre, Num

21. unto the
other Talmoed

Ierosl. L. Taanith
h Socras. ecclef.

hist. libr 7. c. 27.

i Anno 434.
k Nicephorus

m 2. Thef. 2. 9.
n Act. 5. 13.

chap. 7. 58.
o Act. 9. 23. cba.

14. 2.
p Math. 22.

38. 10.
q Mat. 27. 25.

r Iosep. de bello
Iudaico & antiq.

f Iosippus Heb.

to (c) them, untill the fulnesse of the Gentiles be come in: their Table being made a snare and a trap, and a stumbling block, and recompence unto them: God shutting them up so farre in unbelife, that when their *Messias* came amongst them, as his owne, his owne received him (d) not, but crucified the Lord of (e) glorie, rejecting him that came in his fathers name, their promised *Shiloh*, but receiving to their inevitable ruine and destruction both of bodie and soule, imposters and deceivers for their *Messias*, as *Herod* entertained of his (f). Herodians two *Bens* or *Barcosbas*, the sonnes of lying, as their owne writers (g) testifie, being received even of their great Rabbins, and the propheticall Scriptures applied unto them, the one immediately after the Passion of Christ, the other in the dayes of *Adrian*, besides that Egyptian *Moses*, that Devill in the shape of a (h) man, who drowned so manie of them in the Sea, in the Isle of (i) Creete, with other birds of that blacke feather, as that *Pseudo-Moses* in (k) Arabia with others moe. Thus (as our Papists and other heretickes at this day) not beleevving the truth, the Lord giving them over to strong delusions, to believe (m) lyes persecuting after the death of Christ, the (n) Apostles, chiefly Saint (a) *Paul* throughout the Acts, that preached the true Christ unto them with such virulencie, that putting away the Gospell from them, and judging themselves unworthy of eternall life, Act. 13. 46. their golden Candlestick was removed, their vineyard let out to other husbandmen, The halt, and blind, and lame, wee sinners of the Gentiles were called in to that marriage feast of mercie, by that Gospell which they (p) refused.

But when I consider againe, (as consequent upon the former) Gods judgements upon their very bodies and outward man, upon them and their seede and posteritie, in all ages since the death of Christ, and in all places where they are as the dust disperfed, that curse and fearefull execration, *his blood be upon us and our children*, so fully (q) verified, that hee that reads their Tragedies by (r) *Iosephus*, and (s) *Iosippus*, (both Englished in our tongue) writ as it seemes not with inke, but blood, and prosecuted since, by *Eusebius*, *Nicephorus*, *Dion Nicetus*, *Cesar Baronius*, *Ioseph Scaliger*, *Peter Galatinus*, *Damia-*

mus a Goēs, John Reuclin, our Master Foxe in his Martyrologie, and many moe Authentick Authors that in all times since, have observed Gods heauie hand upon them, and his strict proceedings with them in all countries where they are scattered: (if he have not a heart of flint, or marble, hewen out of *Caucasus*) hee cannot but relent. But more particularly, when I ponder and seriously consider, those infinite slaughters and massacres, that were made of them by *Titus Vespasian*, (after that by diuine Oracle the Christians were warned to flie to (r) Pella, as *Lot* out of Sodom, the *Magi* and *Ioseph* out of Iudea) as first eleven hundred thousand of them perishing in the sacking of their Citie. Secondly, the rest eyther killing themselves, or being sold for (u) slaves, or, after the Romane custome reserved for triumph. Thirdly, besides the murther of their Priests, the ruination of their Temple, (like the wals of (w) Iericho, never to be reedified, though attempted by cursed (x) *Julian*, in despite of Christs prophesie) for which they had a Sect and Order of (y) Mourners, *Heracitus* his offspring, which solemnly did nothing else but weepe and lament it. Fourthly, and besides the spoyling of their sacred vessels, or profanely (as once before (z) *Balthazar*) employing them to the adorning of the heathenish Temple of peace. Fifthly, besides the slaughters that at severall times *Adrian* the Emperour made of (a) them, some eight and fortie yeares after their first overture by *Vespasian* for their rebellion, under their impostor *Benchochab* or *Barcosba*, cutting off by *Severus* his Lieutenant 580000. by the (b) sword, besides those that perished by famine, sicknesse and fire, or (as others number them) killing at Alexandria in Egypt 700000. of them, in such multitudes that if we may beleeeve their owne (c) writers, the blood reached to the horses mouths, and runne downe from the place of effusion foure miles to the Sea, it coloured and made swell two (d) Rivers, yea served the Heathens seven yeares after to fatten their ground with it: as their bones stood *Adrian* in good stead to hedge in a Vineyard of manie miles compasse, those that revived being prohibited from ever comming neere Ierusalem, or looking towards it, saith (e) *Eusebius*, out of *Ariston Pellens*, with manie other (f) punishments

t Euseb. hist. eccl. lib. 3. cap. 9.

u Ioseph. de bello Iud. reckons of slaves 97000. lib. 7. cap. 17. *Partus* *Qui de arcanis* l. 4. ca. 21. recenset 200000. accounting all as slaves, under 17 yeares.

w Iosh. 6. 26.

x Hist. Tripur. & Greg. Nazian. orat. 4. in Iulian. y Ioseph. Scalig. Elench. tribar. ser. cap. 13.

z Dan. 5. 23. eto

a Ioseph. de bello Iud. lib. 7. cap. 24.

b Dion. Nicei. Adrianus,

c Lib. Echa rab. besh.

d Lib. Massechin Ghissin.

e Euseb. Eccl. hist. lib. 4. cap. 6.

f Plurima vide apud Niceph. lib. 3. cap. 24.

and

and vexations together with the wondrous massacres the Emperour *Trajan* made of thē, *Adrians* predeceffor, who for their rebellions in (g) Egypt and Cyrene under their Captaine *Luke*, or *Andrew* as *Dion* calls (h) him by the meanes of *Martins Tubo* cut off many thousands of them, but moe by *Lucius Quierus*, (that made them ever quiet) who destroyed them utterly in Mesopotamia.

And more, when I consider how every way miserable they are at this day in their inward, and their outward man, their bodies and their soules: how they are a mocke and derision to all Nations: as they mockt and derided Christ: how they have beene sold for slaves, yea thirtie of them for one peece, (as they bought Christ of the traytor *Iudas* for thirty peeces:) how they are held under, as slaves in every Nation, without *Vrim*, without *Thummim*, without Temple or true Priesthood, Ministerie, or Magistracie, Office, place, or Government, as made the tayle and not the head where ere they come, their names smelling as a fowmart or Foxe, the name of a Jew, being as odious as the name of a (i) *Iudas*, everie place in Europe, Affricke and Asia, being wearie of them, (excepting (k) Rome that makes use of their tollerated usurie, (as of their Stewes and curtizans meerely for gaines:) how everie countrie, after a time, hath cyther held their nose to the grindstone, miserably afflicting them, as they were used here in England in the dayes King *Richard* the first, *Edward* the first, and King *John*, as our *Chronicles* mention: or extreemely pilling and polling them, by taxes, (l) impositions and confiscations of goods, (as they pill and poll Christians by their biting, yea bloudie usurie:) fleecing them as the Turke useth to doe with his Bashawes, and phlebotomizing their full purses to prevent a plurisie, or else banishing them and casting them out, as the Sea casts her froth to the shore, as they were used by the three *Phil pps*, but chiefly by *Ferdinand* and *Isabella* in (m) Spaine, by some Popes also in (n) Rome, by some of our Kings in England: or else

i At *Ante* they are so hated that from Monday, Thursday, till Saturday moone, they come not abroad least the people stone them. *Purba's lib. 2. cap. 10.*
k They have built them in Rome five Synagogues, See the Relation of Religion in the West partes.
l *John* the second king of Portugal, made the pay 8. Crownes for a poll: *Emmanuel* did the like. *Ann. Dom. 1497.* with manie moe.

m *Ann. Dom. 1592.* it's thought they were banished 120000. families of them: or 420000 persons. as are computed by *Jo.annes Renclinius Cabal. lib. 1.* n As *Paul* the fourth, & *Pius* (or impious) the fifth, though received againe, as loth to forgoe such good customers by *Pius* the fourth and *Sixtus* the fifth.

massacring

massacring them with the sword, or stoning them to death by the rage of the people, chiefly (as some histories instance,) for their sanguinolent, devilish & malignant disposition, in using to crucifie some children, as upon our goodfriday, still in derision of our *Messias* when I see how all nations are weary of the, as a tender stomack of unholsom meate, ready to disgorge the, how as th' Apostle speaks of the even to this day, *God they please not, and are contrarie to all men*, 1. Thel. 2. 15. How as is said of (o) *Ismael*, like *ismalitis* rather then *Israelitis*, their hand is against every man, & everie manis against the, how even the Turkes detest the above any nation, for killing their own Prophet Christ, the best Prophet they say that ever was, excepting *Mahomet*, & will not admit any amongst them, except he first turne Christian, and then a Turkish Renegado: In their reproach also using a kinde of imprecation, if this be not true, would God I might die a (p) Jew, (as our perverse Irish use a worse, when I doe such, or such a thing Ile turne Protestant, and goe to Church,) I say laying to heart, and desiring all and everie of us, to lay to heart these premisses, this strict and severe, though just and legall proceeding of God, with these his owne people, in these specified particulars, together with his multiplied, accumulated, renewed mercies to us, in giving us so many blessings, forgiving or forbearing us still, after all our rebellions and provocations by which even wee racke and stretch his patience, as cloath on the tentor hookes, not cutting us off as hee might doe, (and hath done them) roote, & bough and branch, but giving us a large space of repentance as hee did to (q) Sodom, to the old (r) world, to (s) *Iezabell*, not fortie dayes as to (t) *Ninive*, but fortie yeares in the pure and powerfull preaching of the Gospell, under a gracious *Delorah*, and more then twentie yeares added since, under so wise and worthie a King, all this while manuring and managing and pruning us, as once his *Israelitish* (u) Vineyard, hedging us in, and inuironing us with so many mercies of adoration and preservation as would stretch Arithmeticke to number them, and Geometrie to measure them, making us as famous over the whole world, as they are infamous: us as much feared, as was *Ioshuah* of the Cananites, *Alexander* of the Indians, *Taubat*

o Gen. 16. v. 123

p M. Parahise
in his pilgrimage.q All the time
that I or lived
amongst them.r All the time
the Arke was
in building.

s Revel. 2. 19.

t Iona. 3.

u E. 9. 5. 7. 8.

1. 2. 3. 4. 5.

w A Drumme
was made of
his skin to ter-
rifie his ene-
mies, when hee
was dead, *tefle*
Kranzio in Vā-
dalia, libr. 11.
cap. 9. Maiol.
colloq. 7. pag. 270
Et Akiano in
Emblem. sic cuti
detrahit Zifca,
Ecce. Zanus po-
uit vincere Pon-
tifices.
x *Numb. 23. 10.*
y *Lev. 6. 34.*
Iohn. 7. 46.
z *Iohn. 4. 15.*
a *Pilate.*
Math. 27. 23.
24.
Iohn. 18. 38.
b *Ad. 26. 28.*
c *2 Chron. 33.*
10. 11.
d *Luk. 15. 16.*
17.
e *Hosee 6. v. 1. 2.*
f See the book
extant called
Dooms, fore-
warning to
judgement
where at large
is recited the
voice comman-
ding some
to goe to Pella:

the crying of one *Iesus*, woe, woe to Ierusalem: with manie visions and wonders.
g *Textor in Officina de Miraculis.* h *Lycophenes* hath write a great booke onely de Pro-
digis. i *Ezek. 15. 30.*

of the French, (w) *Zifca* of the Popish; amongst the Bohe-
mians, *Constantine* amongst the Pagans: and *Bellisarius* and
Narves amongst the Gothes and Vandals, yea as much loved,
and admired of our friendes and confederates, and awefully
feared of our enemies, as they all are of all hated and detested
with an *Anathema Maranatha*, till the vayle be removed,
that they love and receive: yea beleve in the Lords Christ,
their expected Saviour. Yea, when I consider how the Lord
by the word preached, by the inward motions and sugges-
tions of his spirit (which sometimes in some flashes, knockes
at the doore of the heart of a (x) *Balaam*, a carnall (y) *Iew*,
a (z) *Samaritane*, a (a) *Heathen*, an (b) *Agrippa*, by crosses,
by afflictions which wrought on (c) *Manasses*, and the Go-
spels (d) *prodigall*, yea sometimes on these Iewes (e) them-
selves by fatherly castigations and corrections, paternall ad-
monitions and exhortations, legall, Cominations and re-
dargutions, Evangelicall promises and consolations: yea
even by mercies and judgements, nay even by signes and
wonders, from the earth, from the heavens, from the ayre,
by Comets, blazing starres, visions and apparitions, (as often
to these Iewes before their (f) destruction, as prodigious, and
prognosticating as anie recorded by (g) *Textor*, or (h) *Ly-*
cophenes: How I say by all these, the Lord hath lured us unto
him, laboured to weane us from our sinnes, as the childe from
the desired dudge, that iniquitie bee not our (i) destruction
as it was to these Iewes: &c. when I see hee hath rowled everie
stone, touched everie string, used all meanes for our conversion
to prevent our confusion: chiefly drawne us with the cordes
of love, using to us the rod of beautie, as our indulgent Shep-
heard, to them the rod of bands: making us above any Na-
tion in the World, patternes and presidents of his mercie, as
they of his justice to present times, and to all posteritie: ma-
king them exemplarie markes of justice to us, not us to them,
as our sinnes deserve, I say thus comparing mercies and judge-
ments together, (as white with blacke, as the Heathens *Venus*

with

with *Vulcan*) our mercies this day ballanced and poyned with their miseries, have such a luster, that if we see them not wee are blinde, if with *David* and his people we blesse not the Lord for them, wee are as much past grace, as past gratitude.

CHAP. XIII.

*Speciall deliverances of our Princes, Peeres and people
from Romish Treasons.*

THUS have wee opened the Boxe, and scene the pearles, the blessings of great Brittain, comparing Nation with Nation, our English with the Iewish Sion; but to come neerer still to my scope and ayme, and to instance in moe specialties, the priviledges and prerogatives, that wee have had, even in our owne memories (to omit former times) equall with the Iewes, in the happie and prosperous Regiments of our Kings and Governours, may notably serve as a further pricke and goade to true gratitude, so pressed and prescribed: for in some particulars wee shall have the ballancing, if not the casting scales. I cannot enumerate all (as hee that comes into a garden pluckes not everie flower, but some choyce ones:) compare our late *Deborah*, our mother in Israell, *Queene Elizabeth* of famous memorie, with their *David*, our present Liege Sovereigne with their *Salomon*, not onely in the propagation and continuation of true Religion, together with the two goodly Daughters of so gracious a Mother, *Peace* and (k) *Plentie*, in which wee sympathize with them, may farre exceede them: (for as our times have not bene so turbulent, so truculent, so bloudie and boysterous as *David*s, that was a man of warre and shed much blood, as hee was to farre occasioned and provoked, both by forreine warres a broad with the Iebusites, Ammonites, Philistines: and domesticke broyles at home, wee having not heard *Bellonas* Drumme, (except in a prudent provident Martiall trayning in our Cities as (l) *Abraham* once in his familie) but for these manie years,

*k Religio peperit
divitias, aut filia
devoravit matrem*

m Genes. 7. 11.

r He that ques-
tions *Saluatiōis*
repentance, let
him reade *Soto*
Maior his pre-
face before his
Comment on
the Canticles,
and *Lorinus* his
Comment on
ch. 1. of Ecclef.
as also a booke
in quays, called
Salomons solace
in medio libri.

t 1. Sam. 23. 19.

u 1. Sam. 22. 9

w Apud Briso-
nium sicut. de
Astutia.

chiefly since his Majesties Raigne, seene *Noahs* (m) Dove
flying amongst us, with the Olive branch of peace: so for
that greater and better blessing, the Sunne of Religion in
our Hemisphære, hath shin'd more comfortably, more con-
stantly then in the dayes of *Salomon*, neyther hath it beene,
nor I hope ever shall be clouded, and eclypsed by Idolatrie,
as it was in his dayes, till it did reshine againe upon his
certaine and assured (though needlessely questioned) (r) re-
pentance: But in one particular (purposely to avoyde fea-
red prolixitie) to instance, how we doe agree and (s) meete
as in one Center of blessing: as their Princes have beene
mervailously preserved in immediate and immanent perils;
so the preservation of ours, (and of us in them, since the
bodie Politicall and Ecclesiasticall is safe, in the safetie of
the head) hath even in our memories, and the memories of
our fathers, beene marvellous if not miraculous. For, as *Da-*
vids life (as before hath beene fully specified, and now
shall be but epitomized) was hunted after by *Saul*, and
such as hee set a worke; the (t) *Ziphins*, (u) *Doeg*, and
such bloudie dogges, emulating courtiers, yea Wolves and
Foxes in sheepes cloathing, his pretended friendes as hee
complaines, making Nets and Gunnes to intrapp him by
fraude, when they could not prevaile by force, (using
with it, pollicicke (w) *Lyfimachus* the Foxes craft, when the
Lions courage fayled.)

So to reflect a little upon *Queene Elizabeth* of famous
memorie, and as I promised and purposed, to paralell that
Deborah with their *David*, besides what wee have in *Chro-*
nickles in *Master Foxe* his Martyrologie: Are there not some
yet living, that can relate, how the life of that famous vir-
gin *Queene*, was persecuted and prosecuted, by the blou-
die Romish *Saulites*, from the first houre of her Crowning
to the last of her death? For besides the plots and projects,
layd against her innocent life by sanguinolent Wolves in
the Raigne of her unsisterly Sister, *Queene Mary*, her un-
just taxations about the businesse of *Sir Peter Carew*, in the
West, but chiefly about her confederacie with *Courtney*, in

Wiatte

Wiaits conspiracie. The second, her inhumane apprehension, when shee was (x) sicke in her bed. The third, her transportation in that case from place to place. The fourth, her uncivill usage, by her churlish Taylor *Beisfield*. The fifth, her guarding as a Traytor by a (y) band of Souldiers. The sixth, her hurrying to the Tower without permission eyther to speake or write to the Queene. The seventh, her landing at the verie traytors stayres. The eight, her strict usage in the Tower, worfe then some ordinarie prisoners. The ninth, The restraint of her men, the imprisonment of her Ladies. her tossing from poalt to pillar, as from *Scilla* to *Caribdis*, from danger to danger, when in her owne apprehension and preparation, as her Motto was, shee was *tanquam Ovis*, as a sheepe to the slaughter. The tenth, the examinations of Sir *James Acroft*, and the rackings of many poore men, to finde out the knife to cut her throate, The eleventh, the gapings of the Lords of the Cleargie, chiefly *Steven Gardner*, Bilshop of Winchester, and Lord Chancellor, after the day, in which they might wash their white Rochets in her innocent bloud as much as ever *Saul* gaped after the bloud of *David*. After all, which stormes, and tempeits, lightnings and thunders, her Sunne from under all these cloudes, gloriously refained, in her triumphall Crowning, with such celebritie, prayers, wishes, welcomings, cryes, acclamations, shoutes, verses, pageants, enterludes, as symptomes of affections, together with such gratulations from forreine (z) places, as the like hath not beene scene: Her enemies by (a) death together with their plots, as mistes being suddenly dispersed: leaving these dangerous accidents and occurrents, these complottments with many moe, To cut off that head, which after as gloriously as ever any of her sexe wore a Crowne: How hath shee sympathized with *David*, in these her marvellous and miraculous preservations after shee came to the Crowne, from both publicke rebellions and private treasons that were comploted against her, (and so consequently against us and our safetie) both by ambitious sputer against *Cranmer*, *Lasimer*, and *Ridley*, as also *Benner* and *Gardiner*.

x Shee was taken sicke out of her bed at her house at Ashredge, by the Lord *Lauze*, Sir *Iohn Williams*, and other two Lords.

y The retinue of these Lordes were two hundred and fiftie, of which there was a troupe of horsemen: after a hundred northern souldiers added in white Coates yet, as her blacke garde: After at Woodstocke threescore souldiers marcht every day with in the walles and without.

z As from Zurichke, Geneva, Basil Berne, Wertenbridge, Argentine, Franckford.

a As *Poole*, *Hopton* Bishop of Norwich, *Crisp* Bishop of Chester, *Weston* the chiefe dir

b See *Anglorum prelia extant in offayo.*

c *De quo bello rusticano more dialogi, multa habes erudite explicata per Simonem Maiorinum, de diebus Canicul, volum. 2. in fine colloq. 3. pag. 466.*

d In the conspiracie were *Macred, Digby, Halthorp; Pennyman, Bishop, and many more, great Esquiers and gentlemen* e. In his sixth motive fol. 31. and in his forty motive.

f *De v.ibili Monarcha lib. 7. pag. 730. he prayeth the attempts of these Noblemen: pag. 744* Hee prayeth *Felton* for an honourable Martyr, g. As appeares by his ten Reasons in his Oxford Oration, confuted learnedly by Doctor *H. mrey.* h The Deane of Pauls and Windfor disputing with him, found him verie subtle.

and factious spirits, as in the Norfolke and Kentish (b) rebellions, insurrection of the Commons, under the conductes of their turbulent leaders, which had not Gods providence, and mans prudence (and prowesse prevented,) might have proved as fatall (as that rusticke (c) warre to our neighbor Germanie) both to this land in generall and to her Royall person in particular: But especially, by spirits that were Iesuited, and leavened from Rome, from whence as arm'd Greekes out of the Troyan horse, and as diseases out of *Pandoras* boxe, have issued all these treasons and rebellions publicke and private, that as *Cocatrice* egges, have by mans malice beene hatched, and by Gods mercie crushed amongst us: To reflexe upon some of them (as a man may looke upon a dangerous Serpent or vast monster, or his malignant enemy when hee is flaine, as the Israelites upon *Goliath*, and the Greekes upon *Hector*) with gratulation and admiration: How dangerous was that conspiracie in the North by the Earles of Northumberland and (d) Westmerland, kindled by the Bull of Pope *Pius*, (or rather impious) the *Fift*, in the yeare 1569. and blowne by Doctor *Nicholas Morton, Story Felton, the Norrons, Plumtree*, (hang'd justly at Durham on a crosse-tree) and other dangerous spirits justified by that boysterous (e) *Bristow*, and (f) *Sanders*, yea applauded and approved by many Seminarie Priests, chiefly by *Campion* (their chiefe (g) champion) who for all his cunning (h) sophistrie, was found to have a hand and a heart for treason: and suppressed by these wise and Martiall worthies which her Majestie employed in that behalfe; as also to survey againe that other conspiracie, intended Norfolke, but discovered, and crushed in the shell, and the the chiefe agents executed: as also the treason of the Duke of Norfolke, and after of the Earle of Northumberland, who (as hee had a hand in the Northerne rebellion as well

as his brother, which by the Queenes mercie was remitted) entred into a new plot of invading the land, as an agent in Throgmortons treason, a conspirator with *Charles Pages*, an intended assistant to the Duke of Guize, to bring in a forreigne Catholicke Prince, of which the Popes holinesse had a principall care; as also (*si fas dicere*) not to be so unmindefull of Gods former mercies, (no more then *David* was of his preservation from a Lion and a (i) Beare, or *Moses* for the overture of Israels Egyptian enemies in the red (k) Sea, or *Deborah* of *Jabins* drowning in the River (l) Kishon, as to pretermitt the discomfiture of that Catholicke (m) fleet, which the pride of Popish Profelites called the invincible *Armado*, by one onely (n) *Drake*, with some principall (o) besides, swimming amongst them with his wooden (p) walles, with the helpe of the windes and waves of the Sea, which from the God of the Sea, fought against them, as the Sunne once fought against the (q) *Amorites*, and the starres against (r) *Sisera*, and for us, as once for that good (s) *Theodosius*, with no lesse glorie to our English then that valourous Greeke had, who with his handfull of a few hundreds overthrew that numerous river-drinking, cloude-threatening Armie of the Persian *Zerxes*. I say to pretermitt these publike dangers, (with our deliverances) managed by all the might and malice, prowesse, and pollicie of the arme of flesh: as also these Priests and Romish Profelites, that were deservedly cut off at Tyburne, and their treacherous hearts cut out, as denying the Queenes supremacie, and so consenting unto, (if not contriving the most horrible treasons; amongst the which, were *Johnson*, *Forde*, *Sberry*, *Kirby*, *Filby*, *Cotton*, *Richardson*, so to leave others, as unworthie naming, pestilent vermine, or croaking frogges crawling out of the Romish Tyber; or as Locusts from the bottomlesse pit, to disturb our peace, or indanger our Princess: how odious the naming (as of a Jew or *Judas*?) how horrid the remembrance (as once of him that burned *Dianas* Temple) of these men monsters, inhumane Canibals, yea generation of vipers, that besides strangers and forreiners) attempted,

i 1. Sam. 17.
34. 35.
k Exod. 15.
l Judg. 5.
m Anno 1588.
n Sir Francis Drake.

o As Charles, Lord Howard high Admirall, Lord Thomas Howard, the Lord Sheffield, with other brave spirits.
p So are Ships called.
q 10th. 10. 12.
r Judg. 5. 20.
s Ob nimium dilectus Deo cui militas asher, & conjurati veniunt ad classem genti, &c.

tempted, (as by the Devill and Priests first tempted) ro-
gnaw the very bowels that bred them, yea to lay their blou-
die hands on the Lords anoynted, a Princesse the most free
from vices, the most famous for Artes, partes, and vertues,
that these moderne adorning times, ever look't upon: a-
mongst the which, that smooth Parasiticall *Parry*, whose
sparkes of treason, being kindled by the words and wri-
tings of the carnall, (Cardinall) *Como*, and inflamed by
a Booke of one Doctor *Collins*, sent him out of France, in
which there were as many warrants for treasons as words:
and discovered partly by his owne tongue to an Esquire,
one *Nevill*, and partly by the wisdome of some (t) coun-
sellours, they were quenched, smothered, and strangled at
Westminsters Pallace, where hee was executed: and ano-
ther bird of the same feather, *Francis Throgmorton*, who by
the encitement of one *Jenny*, at the Spaw, in the countrie
of Leige, and Sir *Francis Englefeld* in the Low-Countries,
with the confederacie of one *Charles Paget*, (alias *Mope*,
alias *Spring*,) was made an agent and instrument of disco-
verie of the most fit and convenient Havens for the landing
of such forreine forces, (as if the great Lord Protectour
of England, had not prevented and restrained) had sup-
planted us and planted themselves with all the tayle and
traish of their Idolatrous worship.

In the third ranke (as rancke Traytors as the rest.) were
Anthony Babington, the head of his confederates, as (u) *In-
du* was of those that apprehended Christ, who with
thirteene (ungentle) young Gentlemen moe, bound
themselves by Oath, as those forie Jewes that vowed the
death of Saint (w) *Paul*, that by murdering the Queenes
Majestie, they would cyther settle their Pope againe in his
former estate in England, or else, (as deservedly they did,
reckoning without their heste, even the God of hostes,
and swimming against the streame,) even die the death.

In the same predicament was our (x) *Yorke-shire Wel-
don*, *Sutton*, *Hartley*, priests, like *Simcon* and (y) *Levy* bre-
thren in blood, hearted like the rest for the invasion of
the

1 The Earle of
Leycester, and
Sir Christopher
Blount,

u A. 7. 1. 16.

w A. 7. 22. 13.

14.

x Borne in
Tonlerton neer
Yorke.

y Gen. 49. 5, 6

the land, the surprizing of the Tower of London, the firing of the Citie, the killing of some privie (z). Counsellors, and other such like Cathollicall meritorious deedes: all drinking of that bloudie cup, (as freely as (a) *Tomiris* caused *Cyrus*) which they had brewed for us. The same poysonous bloudie cup was attempted to be brewed, mixed, & administred by Doctor *Lopez*, the Queenes Physitian, with his confederates *Stephano de Ferrara de Gama*, *Manuell Lewis Tivaco*, Portugals, with his pension of fiftie thousand Crownes, promised for poysoning the Queene, by *Count Fuentes*, & *Secretario Ibarra*, as *Judas* was promised thirtie peeces of silver, for betraying of Christ, and *Ecchius* promised a Bishopricke, or great (b) benefice, for disputing (at least rayling) against *Luther*. Neyther was the treason of *Yorke*, and *Williams*, lesse dangerous, lesse monstrous, lesse malicious: who by the Consultation holden at *Bruxels* to murder the Queene, whereof the *Dëvill* that murderer from the beginning was president, (as these holy Fathers, in the Councell of *Trent* consulted how to poyson soules, and their forefathers the *Pharisees*, how to murder Christ, & their holy brethren of the *Inquisition*, how to murder his Protestant professed Christians:) these, with one *Owens* an English rebell, were thought the fittest agents; of which bloudie purpose sayling with their hopes of the promised fortie thousand Crownes, they lost their treacherous blood, out of their veines. I might here further exemplifie great Britaines dangers, and deliverances, as the marke that I shoote at, by the foolish (and at his death truly repented,) attempt of *Heskith*, a gentleman of *Lancashire*, who at the soliciting of Cardinall *Allen*, Sir *William Stanley*, and *Worthington*, our unnaturall countreyman, perswaded *Ferdinand*, the Lord (c) *Strange*, Sonne and Heire to the Earle of *Derby*, to clayme to himselfe the title to the Crowne of England, that so these turbulent spirits might by this meanes fish in a troubled water. As also of that viper *Squire*, who by the soliciting of the same venomous brood beyond sea, to kil the Queen, did cōplot the poysoning of the pūnell of her saddle, that laying haad on it, the poyson might disperse over her whole body, which plot also came to light by the eye of that vigilant Cē-

a Chiefly the Earle of Leicester was assigned to the pot.
a *Apud Iosim.*
Sessato sanguine quem sissit.

b Of which missing heraved and died.

c Who as a naturall subject revealed the Counsell of this *Achisophell*.

d Psal. 13. 1.

e Indg. 5. 37.

timell the Shepheard of (d) Israell, as also of that Irish kern, *Patrick Cullen*, who by the perswasion of that ever factious *Stanley*, and one *Jacques* his Lieutenant, together with *Sherewood & Holt*, to come into England about the same bloudie errand, that formerly his brethren, was surprized by the high way, and he and his plot supplanted: *So let thine enemies O Lord (e) perish*, be they English, Irish, Romish, hellish who-soever, whatsoever and wheresoever: *and let us and all that love thee rejoyce in thy salvation*. And since we have entred into this our Ireland, it's worth our animadversion, how the Lords hand, hath been as just and heavie, even against Irish traytors, as English, in putting off them and their bloudie hopes, and plots ever, by one meanes or another: Such is his mercie to us, his justice to our enemies, as appeares (if I may without offence reflect upon them) in *James-fitz Morice*, one of the first Traytors (as I am informed) in this our Ireland, who was cut off shorter by the head, by an Irish young Gentleman, as he went to burne his fathers countrie.

Secondly, such a stearne bloudie treacherous verlet as this, was one *Morogh Ogue* (or *Rogue*) who after his effusion of abundance of English blood in the Province of Munster, being apprehended, and executed at *Corke*, & his bones broke with a smiths sledge, his onely repentance was, that he might not live to murder more English. His bloudie villanies would fill a Volume.

f 1. King 2. 34.

g 2. Sam. 18. 17.

Thirdly, so for the Earle of (f) *Desmond*, that was a prince, & principall agent in these rebelling stirring times; Was not his end proportionable to his life? Did he not come to his grave as (g) *Isaiah*, *Absalom*, & other traytors, *cum cede & sanguine*, with blood & slaughter, wandring as a beggar? Was he not taken by one of the Irish in his Cabbin, and his head dis-severed from his body? So *Desmond* brother to this Earle, a notable Traytor (as was said of *Cesar Borgia*, a faithlesse and perfidious butcher, as well of his friends as enemies, who any way stood in his way to hinder his ends: wandring as a hungry Wolfe in the woodes to seeke some prey, as he had be-headed others in a proportionable retaliating justice, was taken and be-headed himselfe, notwithstanding all his Coate-

mour of the Popes Buls, & *Agnus Dei*, & the Ring that the Pope sent him from his owne finger, (as a love token to a Traytor dearly beloved) hanging about his * necke. So Doctor *Sanders*, the great *Goliath* of rebels, by hand & head, tongue and pen, animating and incouraging them as one of the best active factors that ever the Pope had, by his agencie, and one of the best Proctours, the Romish Hierarchie ever had, by his workes & writings, this not only firebrand, but trumpe of rebellion, the Popes Legate, the Commander and Treasurer for the late warrs, wandring in the Mountaines without succour or reliefe, died (as is credibly reported) ravingly and in a frenzie. *Sic necis artifices arte perire sua*. So let all perish which eyther themselves unlawfully, or by animating & incouraging, cause others to attempt to strike treacherously with the (b) sword against the Lords Vicegerents, who as

* Of these and other Irish kernes, and rebels, see at large the discoverie of Ireland by Sir John Davis.

h *Math. 26. 5.*

CHAP. XV.

More speciall applications of our preservations, and other blessings, of which wee are eye, and eare witnesses.

THUS have we compared our *Deborah*, (for to this terme I still cleave) with Israels *David*, his & in him their) deliverances, with ours, hee was delivered and preserved from a Lion, a Beare, *Saul*, the Zephims, the Iebusites, *Goliath*, the Amalekites, the Courtiers of the King of Achish, *Abisolom* his owne rebellious bowels, *Achitophell*, that Matchavillian Politician, and *Sheba*: Our deliverances have been moe for number, greater in respect of danger, by the inventions, and intentions of our enemies domesticke and forreine: as hath appeared in the particulars, and therefore (which is still my ayme & scope,) our Gratulations should be answerable.

I could enlarge my selfe further, in paralleling the deliverances of our wise & peaceable *Salomon*, our Sovereigne Lord the king, with their *Salomon*. in this one point of preservation in a double deliverance: For, as the Lord had elected *Salomon*, not onely to Grace, notwithstanding his fearefull (but not finall) fall, but also to the place of a (i) Prince of God, so dearly beloved as his name (k) imports, that as hee was his

i 2 *Sam. 7. 12.*

k 2 *Sam. 12. 24.*

25.

l 3. Sam. 7. 14.
m vers. 15.
n 1. Reg. 1. 17. 3
o vers. 30.

p Bethsheba
urgeth this ver.
21.
q. Iudg. 9. 18.
r 2. King. 11. 7.
s All are put
to the sword,
&c. Knel: his
Turkish histo-
ry.
t 1. King. 2. 22.

Father, and hee his (l) Sonne, so hee promised him the inheritance of a spirituall Sonne, as from (m) God, of a naturall Sonne, as from *David*, even the throne of his father: which *Nathan* and his mother (n) knew, and *David* himselfe both (o) promised, and performed when time served: so wee know there were some rubbes and blots and and blockes in the high way, to wipe him of the Kingdome: for surely had the prevailing faction of *Isab* and his brother *Adoniah* prevailed, *Salomon* had benee *Officer* perde, his nose had benee put of joynt, hee might have fished for a Crowne: yea hee might have pleaded for his (p) life, as the Lambe before the Foxe in the fable, hee should have had that favour shewed him which *Abimelech* shewed to the Sonnes of (q) *Gideon*, *Athalia*, to the Kings (r) seed, and the reigning Turke at this day to his (s) brethren, he had benee sure to have gone to the pot or benee restrained: neyther had his case benee better, had his second plot taken, and his project prevayled, in asking the *Shunamite* to wife, a ground of a second vie, for the Kingdome: as *Salomon* was so wise & naturesd, that he smelt out the danger of his (t) drift, so that by Gods over-ruling providence, both those treasonable plots of *Adoniah* were prevented, the one by the care and circumspection of *David*, the other by the wisdom and prudence of *Salomon* himselfe: So (if we doe not voluntarily shut our eyes) do we not sensibly, and at this day comfortably & feelingly perceive, that our *Salomon*, our Sovereigne, hath benee rescued out of the jaws of a double danger, the one before he was invested with the Crowne of Albion, the other since, the one in Scotland, the other in England; the one, as under God (whose hand kept him ever as the apple of his eye) by his prowess, the other by his prudence, & pollicie: for as he was lured & trained, to the house of Earle *Gowry*, by the false lapwing cries of *Alexander Ruthwen*, as he was a hunting, inviting him (in his intention) to a bloudie breakefast, and thereby a serpentine wile leading him from the rest of his Nobles, as a sheepe to the slaughter, the butchering executioner standing readie prepared for the fatall stroke: the Lord cast such a punicke feare, into the heart

heart of him that was set to be a murtherer, that, that dogge stood trembling and quaking as an Espin leafe, (as he that once intended the murther of *Darius*) as not being able to looke upon our * *Lion* & gave withall such a strength, and spirit to his Majestie, that grappling hand to hand, even with that *Alexander*, (though naked and the other armed) he held him play, (the other standing by as a cypher or dumbe shew) till by a speciall providence, his Majestie was overhard, and so speedily relieved by his valiant followers, who in an unequal (*) combat, foure to seaven, (as appeares in the particular passages, thus epitomized) with the losse of their owne blood, and the death of some of their enemies, brought of his Majestie with honour and safetie. But this danger was but as it were a Northerne prologue to a Sotherne Tragedie, if it had beene acted and effected, as it was penned and projected, by these unfortunate Gentlemen, as their friends call them, *Piercie, Catsby, Graunt, Faukes, Keyes, Bates, Rookwood, Digby*, and the two *Winters*, for ever sigmatized and branded, (as *Cain* with his (*) marke, as *Ieroboam* with his (x) title, with the odious name of the Powder Traytors: which plot being so deepe and infernall to blow up the Parliament house with powder, & in that one blast to turne Heaven as it were into Hell, Religion into superstition, peace into warre, libertie into bondage, safetie and securitie, into bloodshed: to eclipse our Sunne, our Moone and our Stars, all at once, to turne the flowers of Christendome, the worthiest King, the sweetest Prince, the most honourable Nobilitie, the most reverent Judges, learned Cleargy, loyal Commonaltie, wisest Patriots there assembled, into mummified earth; even in a trice, as it was thought to be first invented, (as powder and Gunnes by a conjuring Fryer) even by a parliament of wicked spirits, breathing and suggesting it into the heades and hearts of these malecontents, drunke with blinde and blinde zeale, as the Crow with *Nux vomica*: So it was (if comparisons be not odious) as is well knowne by all circumstances, as wisely and judiciously found out, and discovered by his Majestie, by rightly expounding (past a humane reach, the most intricate quidditi-

* His Majestie is said to have the impression of a Lion on his breast, the prophetic 2. R. 2 11. 27. is by some applied, u *Impar congruus*, &c.

w Gen. 4. 15.
x 1. King. 16. 23
I. *oboom* the son of *Nebat* that caused *Israell* to sinne.

ties of a mysticall letter, as ever *Salomon* found out the true mother of a controverted (*y*) childe, or discovered the ambitious and bloudie plot of a false brother *Adoniah*.

y. i. Reg. 3. 27.
28.

But to draw (at length) together my sayles, and to cast ancker in this large sea of mercies, the Lord hath not onely given his judgments to the King, but enlarged his mercies to the Kings Sonne; we are to looke upon the Sunne rising, or else alreadie risen, chiefly to admire the luster of our Illustrious Prince, after he hath beene so long hid from our Horizon, as it were shining in another Climate, yea (in our feares onely and jealousies of love) clouded and vayled from our eyes, but not from our hearts; and now the fogges and mistes of our feares being dispelled and dispersed, breaking againe upon us with more resplendent beautie to our eyes, more sweete influence of comfort to our hearts, then ever: wee now receiving him as *Abraham* did his *Isaac*, or *Jacob* his *Ioseph*, with a redundant joy, after wee had a while left him, or rather hee us in his expedition from us, which our longings thought too long.

And now to set a stronger edge upon our affections, and to excite our hearts to a higher straine of thankfulnessse, for the safe and prosperous returne of our Prince, which wee, with the whole Realme of England Scotland, and that part of Ireland that is not Romanized, yea Belgia, and all Christendome, (our friendes in the same faith) doe entertaine and welcome with joyfull Iubilees: As those that have past the waves and quicksands, and rockes, and ihelves and Pyrats of the Sea, stand upon the shore, and as joyfully, as safely view and recount with glad, and exhilarated hearts, their forepast perils: So let it be with us, in this our Sunny calme, let us reflect upon the stormes that might have salne upon us, (had not the hand of the Almighty withheld them,) in that hazard which we runne in the late absence of the Prince: and as generals which may as fitly as the right Glove to the right hand be applied to our owne particular, let us consider but these specials: First how many great and famous Princes, together with other famous personages for Armés and Arts, have died out of their owne countrie farre absent from their friends

friends and favorites, except such as did accompanie them, finding their owne countrie the place of their birth, another of their buriall. Thus *Alexander* was borne in (z.) Macedonia, but died, & was buried in (a) Babylon, *Cyrus* borne in Persia, yet slaine and dishonourably buried in (b) Scythia, *Hanniball* of Affrica buried in (c) Bithinia, *Cleomenes* borne in Lacedemonia, intomb'd in Egypt. *Crassus* and *Pompey* both borne in Rome, but false untimely, the one in Asiria, the other betrayed and butchered in Egypt. So for learned men, *Pythagoras* borne in Samos, dead in Metapontus, *Virgil* born in Mantua, buried in Brundisium, *Terence* borne in Carthage, buried in Arcadia: so these worthie Athenians, *Themistocles*, *Thestus*, *Solon*, were borne in Athens, yet ended their dayes in Syria, Cyprus, Persia, and elsewhere: I might adde many moe, as King *Igurihu*, borne in Numidia, buried in Rome: these famous worthies, the *Scipios*, *Curij*, *Decij*, *Cornelij*, borne in Rome, but diservered in their deaths over the superficies of the earth, as *Paulus Emilius* that died in Cynna: *Titus Gracchus* in Lucania, *Augustus Cesar* in Nola, *Traian* the good Emperour in the East part of the (d) world. Secondly, when I consider how many renowned yong Princes, beauteous blossoms of excellent luster have been in their verdant spring (as a tryall or punishment to their subjects) cut off from the Tree of life, cropt by that blatrant beast death, their Sun setting on a suddaine even in the first rising, or in their height & solstitiū, going backe againe by degrees as the Sun in *Abaz* (e) Diall, 1. Sometimes eclypsed, by the immediate hand of God, as that zealous yong Prince *Edward* the VI. and the staffe of our hopes our so lamented *Iosiah*, that so faire promising Heroes, whom, (as one calls *Iulius Scaliger*, & *Picus Mirandula*) we may truly call worthy & wonderful spirit, now translated to the God of spirits. 2. some made away by the malice of man, by treasonable plots and conspiracies, as *Britanicus* the sonne of *Claudius* slain by *Nero* in the 14. yere of his age the nephews of *Richard* the 3. the Duke of *Clarence*, & his mate rooted out by the bloody *Celidonian Bore*, in their springing buddes, 3. yea some exposed to death in their very infancie, as *Romulus* & *Remus*, that *Lamius* (that was cast into a ditch) young

a *Q. Curt.* lib. 1.
a *Euseb.* libr. 1.
b *Iustin.* hist.
c *Plutarch.* in *Pompeyo.*

d *De istis omnibus, vide apud Fulgesium, Brunsolinum, Lycosibnem, Tentorem, Zwingervum in Theatro.*
e 2. King. 20. 11

CYRUS

f 2, *Chro* 35. 23.

24.

g 1. *Sam*. 31. 22.h This *Julius* perswaded the young king to breake his league and sworn truce with the Turke, by which he perished.k *Mors sepius ligonibus aquis*.l *Psalm* 65. 7.m *Act* 27. 14. 15.n *Math*. 23. 14.o *Pius Aeneas*

à pietate in pa-

triam, in patriam,

p *Cæsarem ve-*

laxat fortunat,

q &c.

Cyrus, by his grandfire *Astyages*, &c. Some by this meanes perishing, though some againe as these nominated marvailously preserved, 4. some cut off by the sword of the enemy, as *Isiah* by *Pharaoh* (f) *Necho* that loving *Jonathan* by the sword of the (g) *Philistines*, *Ladyslaus* the yong King of Bohemia, slaine by the Turke in a fatall battle, (together with *Hippolitus* & (h) *Julius* Cardinals, that held themselves in their pride, as good as Princes) in the 21. yeare of his age, 5. others cut off by sicknesses, incurable diseases, or other dismall accidents (from which the Diadems of Emperors, the (k) Crownes of Kings, & the Myters of Popes are not exempted) as *Hierome* *Priscus*, who died of a wound, which hee received in Rome, *Henry Raucovius* crushed to death by a fall in the waters, *Medices* the father to the great Duke of Hetruria slaine by the breach of a Gun: as also *Heracles Constantine*, with mee that might be named, all these yeelding the dew to death, & their debts to nature, in the 28. yeare of their age: some by one meanes some by another, together with *Lodowicke* the yong king of Hungary, that as he was eagerly pursuing the Turks, was found dead in a quagmire, in the 20 yeare of his age. But in the third place, when I seriously ponder, (paraelling histories with our present times) not onely the perils and pikes, that great Princes have past, in their expeditions by land, as many Princes and noble Peeres of Christendome cut off in their severall unwarrantable voyages, which in their blinde zeale & devious devotion, they unitedly undertooke for the recoverie of Ierusalem, the holy land, from the Turke: But *barresco* referens, when I deeply ponder, the perils by Sea, so many, so dangerous, as the *Psalmist* (l) reveales, as experience knowes, as holy Saints: even (m) *Paul* himselfe, and the disciples of our (n) Saviour have tried: from which even Kings and Princes have not beene exempted, the pietie of that Troyan (o) *Aeneas*, the greatnesse and power of *Zerxes* or *Artaxerxes*, the felicitie and fortunes of (p) *Cæsar*, as hee cald them, being but meane Orators and unpresailing pleaders, to stay the rage of angrie Neptune, when blustering *Eolus* hath stirred and exasperated him that he roars and fumes, insomuch that the wise *Byas* held Sea-men to be neyther amongst the living

(g) living, nor amongst the dead; & it's fathered of *Cato*, that he resolved amongst other things, never to goe by sea, when hee might goe by land: to which perils, if we credit (r) *Menodox*, which now speakes English, even his Highnesse was subjected in two or three particulars, from which the divine providence mercifully preserved him: Yea when I consider how many Princes Peeres & great personages, have perished in & by the Sea, in which they have bin intomb'd in their watry graves, as the Egyptian *Pharaoh*, *Aegus* of Athens, *Ajax* of Greece, *Leander* of Abaddon: yea in our owne Realme, a King & a Queene; that as that (f) *Icarus* before them, from being drowned in the waters, gave denomination to the waters: & commenting these & many moe examples, with that proverbiall adage verified daily by experience, that *quod cuiquam, id cuius*, what happens to any one, may happen to every one: and notwithstanding, as I said before, all these justly feared stormes, which might have befallne us, in the leaving or losing of our Prince, at home, or abroad, by sea or by land; laying to heart, the perils that Kings, & (t) princes are subjected unto, even whē they are at home, amongst their friends & favorites (as they thinke) even in their Castles, their Courts, their Pallaces, secured by their guard, (as *Eglon* slaine by *Ehud*, even in his owne parlour *Judg.* 3. vers. 22 23. *Isboseth* murdered by *Baanah* and (u) *Rehah*, even in his own bedchamber, as *Plantinus* in the like case thought to have dispatched *Alexander Severus*, by the meanes of (w) *Secundus*, as *Judith* dealt with *Holofernes* in the (w) Apocrypha, as the two sonnes of *Senacharib* with their father whom they slaughtered, as he was at his Idolatrous sacrifice) much more subjected to more eminent, immanent, dangers abroad where they know not their friends from their foes: & yet notwithstanding all these doubts & dangers, these perils, occasioning our perplexitie, that good Angell that went out with him, as with (x) *Jacob* to Padam Aram with *Abrams* servant, to (y) Mesopotamia, and with that *Tobias* in the Apocrypha, being his *fidus Achates*, by land, his *Palmurus* & best Pilot by Sea, his *bonus Genius*, (if everie man, as everie province, much more every (a) Prince have his *bonus Genius*

men affirm it, as *Clement Alexandrinus* lib. 6. *Stromat.* *Orig.* hom. 3. in *Gen.* *Basil.* in *Psal.* 33. *Epiphani.* *Mer.* 51. *Cyprian.* bo. 3. *ad Coloss.* *Cyprian.* lib. 4. *contra Iul.* *Procopius* cum *ceteris* grounding on *Gen.* 48. 16. on *Matth.* 18. vers. 10. and on *Matth.* 12. 11. 15.

q *Nec inter vivos, nec inter mortuos.*
r A little book newly extant, of the Prince his returne.

f *Icarus icarjæ nomina fecit aquis.* *Ovid.*

t As *Humber* deviding *Yorkshire*, and *Lincolneshire*, and *Queene Hirv.*
u 2. *Sam.* 4. vers. 5. 6.
w The history is at large in *Guerara*, in the life of *Severus*, w *Judith*, 13. 7. 8.

x *Chap.* 48. 16.
y *Gen.* 24. 7.
a This question *Iustine Martyr* expounded q. 30. and later our Master *Calvine* lib. 1. *Instit.* cap. 14. 7. The mayor part of all the Fathers, & the schools.

his protecting Angel) both by land and sea in every coast & countrey where he came, having reduced & brought him backe again after this large circumference to the English Court, his own center, in health & honour, prosperitie and safetie both in bodie and soule, not so much as the least infected dust cleaving to his feete, much lesse any corrupted Popish ayre infect his royall blood, such was the antydote & preservative of grace, of which his highnesse hath given more then Mathematicall demonstration. even since his comming home: Oh this is a mercie to his highnesse in particular, to the land & realme, all us in generall (interested in him) past expression. Chiefly whē I consider how unworthy we have walked of former mercies, how like these nine censed lepers, we have beene (b) unthankesfull, how there is at this day a controversy, whether God is more mercifull to us, or wee more sinfull against him: we wounding the Lord with his own weapons, abusing our peace & plentie, & all other Tallents, as Bawdes & Panders to uncleannesse, as fuell to the fire of our licentiousnesse, as if a whorish woman should with these Jewels & love tokens she receives from her husband, maintaines an adulterous lover or a favorite with these lands & revenues he hath received from his Prince assist & animate a professed rebell, wee employing still Gods favours in the service of sinne & sathan, our sinnes like Ieruselems, yea like (c) Sodoms, pride, idlenesse, fulnesse of bread (yea & fulnesse, foulnesse of drinke too) extortion, oppression, increasing and springing with our blessings, the sins of every countrey, the German drunknesse, Asian luxurie, Cretian lying, Carthaginian perfidiousnesse, Italian wantonnesse, Iewish usurie, Turkish crueltie, the French complementall formality, with the vices, & vanities of every other Nation, meeting in our land, as in their Center, entertained & retained (as Lawyers their Clients, Physitians their Patients, Noble-men their jesters & fooles) because they bring sackes to our Milnes, pleasures to our mindes, or profites to our purse, &c. Yea withall, when I ponder too, how little use we have made of the Lords judgements, plagues, pestilence, dearths, inundations of waters, sicknesse, diseases, deaths of the Honourable, of the Martiall, of the Senatour, & of the (d) Counsellour, that have beene taken from us: but chiefly the ecliping of that bright sun, that once shined so gloriously in our hemispher, th' death of that

our,

our Illustrious, & farre famoused Prince *Henry*, as greivous to our hearts, as the death of that worthie (e) *Mustapha* was once to his Martiall Ienifaries, or the death of that noble *Zisca* to his zealous & valerous Bohemians: of whose death (in not dying since to any sinne, as humbled by this judgement) we have made so little use. that by our greivous provocations, and as a just punishment of our former ungratious ingrattitudes, in the abience of our Prince, the Lord having lately the Ball at his foote (as hee hath ever) to goale it to our griefe, whereas hee might have brought on us now stouping plague indeede, and have payed us home once for all, by many meanes (which I leave to all Christian hearts to excogitate) yet when wee experimentally see, that as in the first creation, hee hath brought light out of darkenesse, good out of our feared evill, glory to himselfe prayes to his Majestie, as before prayers, for the preservation of our thrice honoured Prince: Is not all this the Lords doings, and it is marvailous in our eyes: Oh if *David* and his Nobles were thankfull for the mercies towards their *Salomon*, the instrumentall builder of their materiall, let us be thankfull for our *Salomon*, the builder of the spirituall Temple, the propagator and continuor of true Religion, the planter of Gods true worship, the supplanter of Idolatrie. If *Cain* bee avenged seven times, then *Lamech* seventie times, said that (f) Polygamist. If the Iewes have cause of gratulation seaven times for Gods mercies towards their Church and Commonwealth: Kings and people; wee have occasion seventie times seven times. If the underlong of *Dauids* Psalmes; much more of our spirituall Hymnes may well runne in this torrent to the God of mercies, for his mercie endureth for (g) ever.

Oh then let all of us this day, this houre, with our mother great Britaine, by all meanes expresse our thankfulnesse, by our rejoycings in the outward and inward man. Blow with your Trumpets as in the new Moone, strike your Drummes, advance your pikes, (I wish I could say as in England, ring your Bells) make your bonfires, found your Cornets, display your Banners, charge and discharge your Guns, apply your powder, make good use of Match, or as more certaine, use your fire lockes, march like Martialists, daunce your measures as *David* did before the Arke: Let the day of our preservation from the pow-

e By the mallice of *Roxana*, cut off by his bloudy father *Solyman* in any great thing that happens, the proverb is, *Mustapha* is dead.

f *Genes.* 4. 24

g *Psal.* 136 per totum.

der treason, of the Coronation of our King, the reduction of the Prince, beto us as the Iewes (*b*) *Purim*, let them be writ in red Letters, inserted in our Calender, but for ever these mercies with their memorials, let them be (as *Moses* commands (*i*) *Israell*) be ingraven (better then in Brasse and Marble,) in the Tablets of our gratefull hearts, perpetuated traditionarily to our Childrens children: Let our Hearts, Lives, Loves, Votes, Voyces, Tongues Soules, Spirits, joyne with all the blessed Quyre of Angels in Heaven and Saints in Earth, for all his mercies, to praise the father of mercies: the God of spirits. To whom bee honour and glorie of us and in all Churches for ever, and ever. Amen.

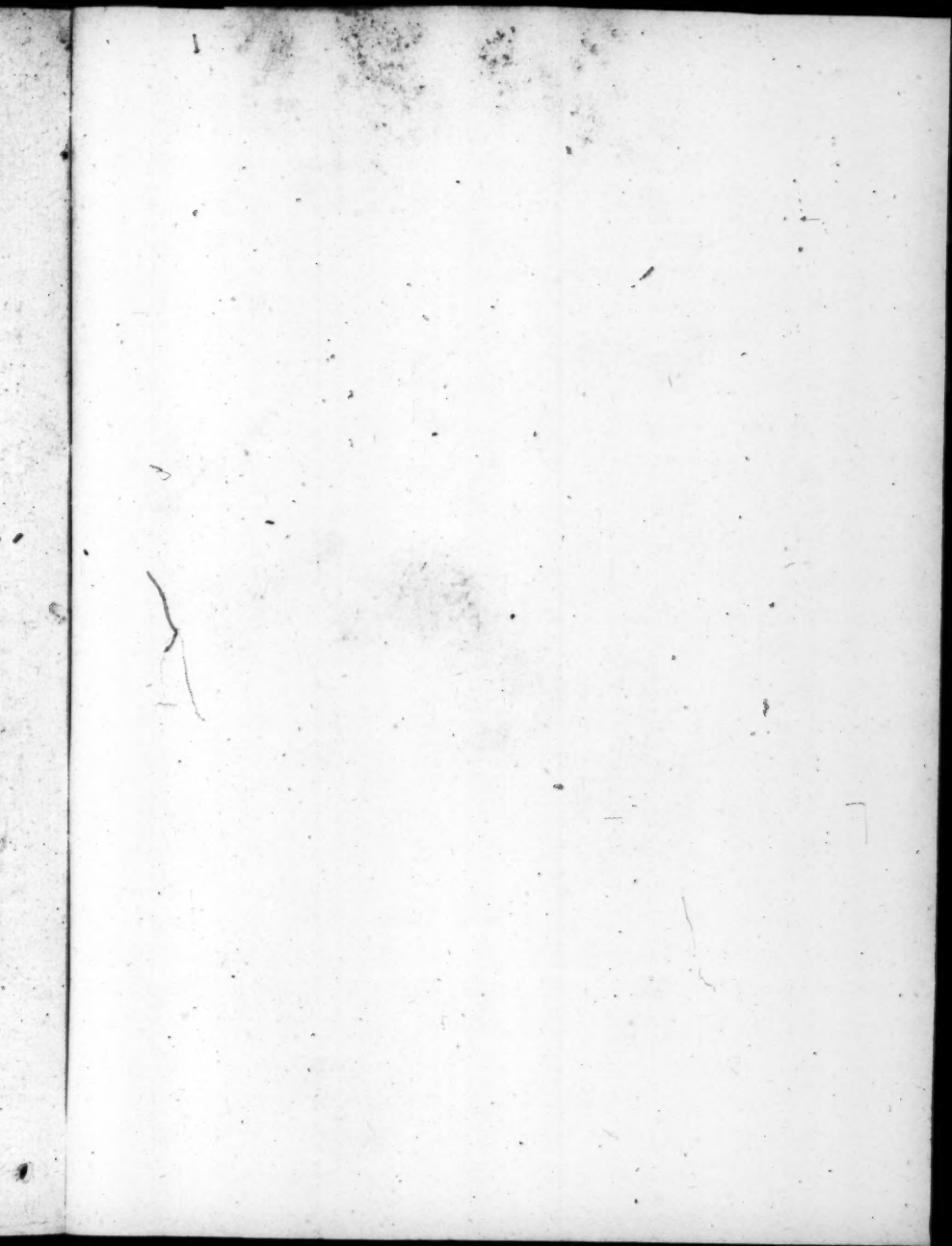
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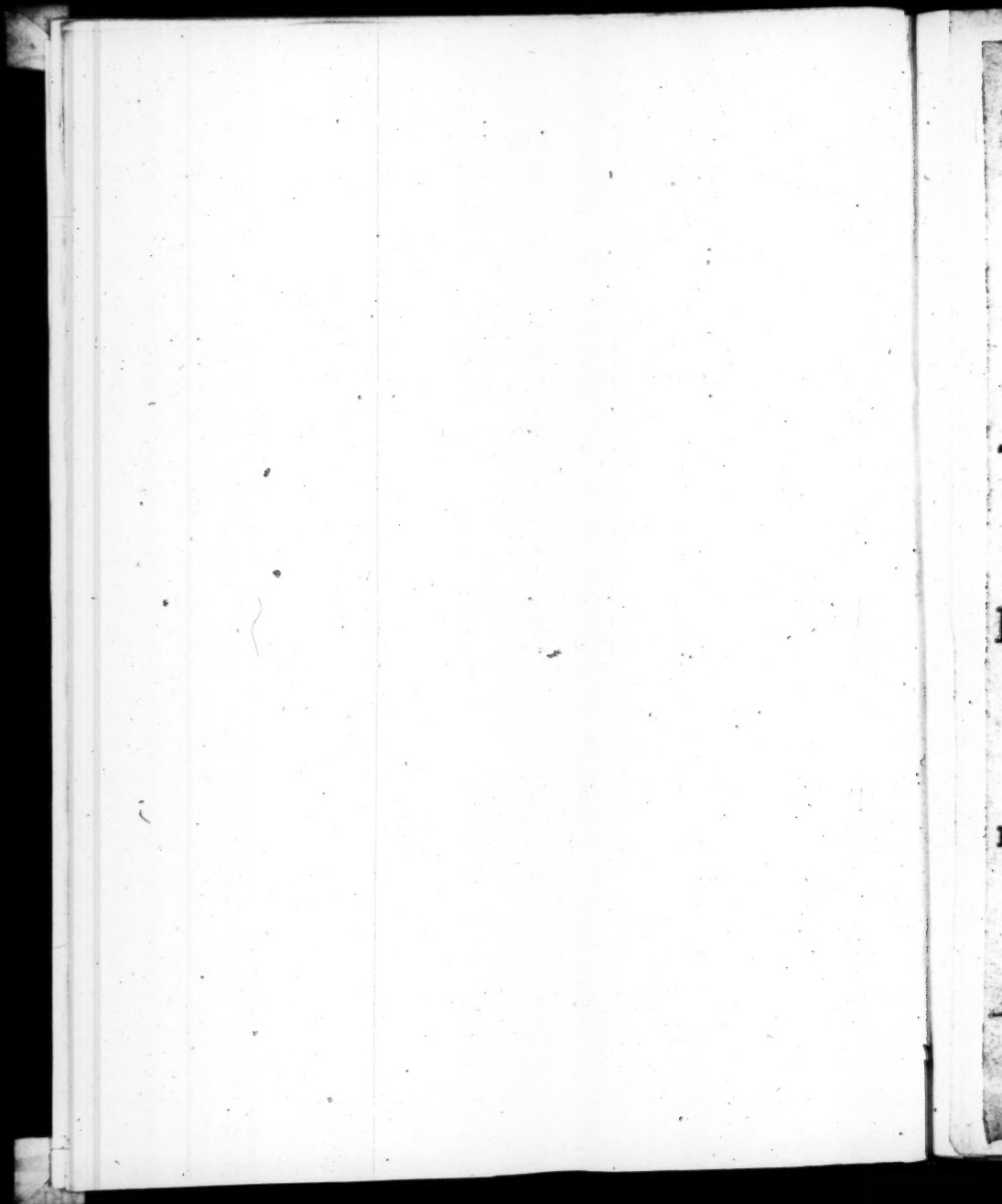
FINIS.

ERRATA. Sic Correc̃ta.

1. *Tannus*, for *Tanus*, pag 9. post *litteram f.* 2. *operative*, for *operative*, p. 12. *initio* pagina, 3. *God*, for *gold* *ibid.* 4. *Denuntion*, for *denuntiation*, *initio* pag 20. 5. *Farnestius* for *Farnesius*, *initio* pag 24. 6. *of*, for *off*, pag 43. *Seck 6. lis (c)* pag 46. *in fine* *seck 6. thes* words *must be added*, post *verbum* *Queene Mary. with many moe, doe* *syn* *as* *here* *one* *with* *another* *and* *hang* *together* *like* *burres*, 7. *Zinick*, for *Zarick*, p. 51. post *lis. (y)* 8. *wasted*, for *wasted* p. 53. post *lis (b)* 9. *Manius*, for *Mervius*, p. 59. post (q) 10. pag. 26. *in fine*, *pawne* *they*, for, *they* *pawne*, 11 p. 97. *prolonging*, for, *proloying* post (f) 12 p. 99. *primates*, for, *privacies*, *linea prima* 13. p. 104. post (u) *denuriching*, for *butcher* *ing* 14. p. 106. *Zapirus*, for, *Zopirus*, post (f) 15. p. 110. *mike*, for *milke* post (w) pag 111. *in* *lis. (a)* *it* *is* *for* *it* *is*. 16. pag. 136. *chippe*, for *chirpe* post *lis. (a)* 17 p. 138. *initiation*, for, *immitation* post *lis. (p)*

In the Margins also there be some maine defects which yet with your pen may be cured. pag. 25. *lis (x)* *Bolsecus*, for *Bolsecus*, p. 33. *lis. (q)* *Magnus* *nigra*, for, *Mira*, pag. 130. *lis. (f)* *add* *to* *in* *moltrable* *pride*, & *de* *latur* *where* *Casary* *make* *it* *as* *Pelargus* *of* *the* *p. 91. lis. (f)* *Hexapla* *in* *Lucadum*, for *in* *Radum*. with *some* *other* *of* *less* *moment*.





ENGLANDS IVBILEE,



OR
IRELANDS IOYES

IO-PÆAN,

Feb. 7. 62. 9.

FOR

King CHARLES his Welcome.

WITH

The Blessings of Great-Britaine, her Dangers, Deliverances, Dignities from God, and Duties to God,
pressed and expressed.

More particularly,

IRELANDS Triumphals, with the Congratulations of the English Plantations, for the preservation of their Mother England, solemnized by publike Sermons.

- In which
- 1. *The Mirrour of Gods free Grace,*
 - 2. *The Mappe of our Ingratitude,*
 - 3. *The Meanes and Motives to blesse God for his blessings.*
 - 4. *The Platforme of holy praises are Doctrinally explained, and usefully applyed, to this secure and licentious Age.*

By STEPHEN IEROME, Domesticke Chaplaine to the Right
Honourable Earle of Cork.

DUBLIN.

Printed by the Society of STATIONERS,
Anno Dom. M. DC. XXV.

07-883

B.2.

TO THE VVORSHIP-
FVLL, HENRY WRIGHT, ESQVIRE,
Soveraigne of the Borough and Corporation of
Tallaugh : together with Master Recorder, the
Burgeßes his brethren, with the whole bodie
of the Corporation of the English
Plantation there adjoyning.



Entlemen, and my Christian friendes, &
welwillers, as this Text from which I ex-
tract this Gratulatorie Tractate, (as is
well knowne to the best and most of you)
was sent me to preach upon, the very day
before our Solemnities, by Gods provi- ^a Gen. 27 v. 20
dence, and the choosers prudence, com-
ming to my handes speedily without much seeking or searching,
like (a) Iacobs Venison, so I have as I could on a suddaine, like
your running banquets, catered and cooked it, (Rebecca like)
however not costly, and curiously (for time permitted not) yet
so cauteously (though cursorily, that if you have not left or lost ^b Num. 11. 6
your spirituell gust (as (b) Israell was once cloyed even with
Manna it selfe) these my mentall dishes added to your corporeal, ^c Omne iulio
shall be (which is the Cookes chiefe commendation) both whole- ^p nctum qui
some and (c) toothsome. And now as the chiefe of you in this ^m iusculis utile dul-
place, as the head and eye, and mouth of the rest sent & lent me ^{ci}
this Scripture, as that great Master in the (d) Gospell, put forth ^d Mat. 23. 14
his

The Epistle Dedicatorie.

his Talents to his servants, to occupie and trafficke withall till his comming; so by labour and industrie, vehement and violent (perhaps) for the time, desirous to be found neither unfaithful, nor unfruitfull at the great Auditory. In the summoning of my best powers and spirits, by paralleling, uniting & annexing other Scriptures, as digging in those best Mines, I have regained this treasure as you see, which as a cake from your owne meale, as the flowre of your owne Corne (grinded onely by my Milne) I have sent you home, as your owne: bagged and wrapped up, in these printed sheetes: And indeede as these lucubrations were first hatched at your motion, and by your meanes prest abroad thus publicke souldier-like, to doe service to their Prince and Countrey; so, of whom should they have a spect and respect, but from your selves: from whom they have both their first trayning forth, and their principall pay? Besides as at my first planting in these parts (by the minde and meanes of our ever Honourable Earle) the very Nerves and Sinewes (under God and his Majestie) of these partes, with the Eagles eye of his farre famoused wisdom, ever vigilant (as a noble Centinell, for the spirituall as well as temporall good of these Plantations) I was at my first arrivall, (comming over with my Honourable Meccenas the Lord Beaumont Viscount of Swords) here first desiredly entertayned, and by some of you ever since (till now) lovingly and liberally retayned amongst you: I see not but that, both in reason and religion, you should receive the first fruites of my publike paines, since you have already paid for them aforehand by your pension. Moreover since I am here, a stranger amongst you, why may I not challenge for these my mentall issues and legitimate offsprings of my understanding part, the priviledge of our England, graunted to the corporeall issue of the poorest Parents, to be cast on the charges of the Parish where they were borne? Lastly, you know it is our Irish fashion, (as indeede in manie things we are too much hybernized) to expose our Children to foster-fathers: in which stream of custome, (though corrupt)

The Epistle Dedicatorie.

corrupt) I now swimming, as carried with the time & (c) tide,
 as providing manie strings for one Bowe, least some breake; I
 have chosen manie fosterers to one Orphane, & though it be not rapid,
 so worthy that you should contend for it, (as some Cities were
 said to doe for Homer) yet such is my judgement (or opinion) of
 you all that love me in truth, & for the truth, that I thinke the
 meanest of my friends (in the best bound) in Town or countrey,
 to whose strong loves to my person and profession I am indeared
 & indebted) worthie enough to cherish this fruite as they have
 demonstrated their affections to the Tree. But to leave this def-
 cant) which perhaps with some that can finde a knot in (f) a
 bulrush, may subject me to construction) as your desires & mine
 sympathize and concur with our best hearts, & affections, po-
 wers and performances, to congratulate with all true English
 hearts (that unlesuited & unleavened from Rome) are loyall to
 God, & to Caesar, this double blessing, (as two streames meeting
 in one brooke, to make our joyes brimsfull from one Ocean and
 & fountaine of mercie. First the mercifull marvailous & mi-
 raculous preservation of the breath of our nostrils, our So-
 veraigne King, with the Peeres, Nobles, Prelates, & whole body of
 the Land, together with the Gospell & Religion from that hel-
 lish, horrid, barbarous, bloudy (had it beene effected as affected)
 Popish powder plot : as it's christened & cald. Secondly his pre-
 servation hitherto amongst us, as the very Atlas & pillar
 under the supream Majestie of Heaven, of our Church & Com-
 mon-wealth, as also the safe reduction of our Illustrious Prince
 from Spaine, anchored & fixed here againe, in his own countrey
 the English Court, every way as sound, as at his departure, in his
 body, soule, spirit, so calming & baming our grieves for his
 absence in the midst of the fluctuations of our feares, blessinges
 great & unspeable, in which we here dispersed in this land (as
 the Christian Jewes once in Asia, & Pontus) even from Vls-
 ter to Connaght, as all in great Brittain, even from Dan to Beer-
 sheba, from Barwicke to Dover, from Edenbrough to the ut-
 most

*c Omnia secum
 ventus & unda*

*f Nondum in
 Scirpo quadrare.*

The Epistle Dedicatorie.

most Ortades, have such interest, as Israell had in their David & Salomon. 2. & as you that were the heades (imitating Limericke, Toghell, & other well governed places, who set you a copy, & gave you a perfect president) were not wanting by your cares & costs, your paines & providence, by feasting, severities, discharging of Guns, advancing of pikes (for you cannot ring (g) Bels, unlesse you had them) Bonfires & other solemnities to testifie your affections: after which motions also, the countrie moved by their presence, approving, not emulating your performances: so I thought in my willingnesse of spirit though corporeall weakenesse, as you know, not to be behind hand in acting my part according to my place, & profession, discharging my conscience, my calling, alwayes in judgement & practise, approving, delighting in, as desiring that best of Musicks, the harmony and wished correspondencie betwixt Moses and Aaton, David & Nathan, Salomon, & Zadocke, the sword & word, the Magistracie & Ministry, powers Civill & Ecclesiasticall, for the performance of any good worke, Morall, Politicall, or Religious, of pietie towards God, of Charitie or Christianitie towards man.

In which golden yoke, as you Sir (h) have begunne to draw, that are as this yeare, our Annuall Sovereigne, subordinate to three other soveraignes, (as I told you when you were installed in your place) First to God the soveraigne Monarch of heaven and earth, by whom Kings (i) Raigne, & from whose ordinance is all rule & authority, all superioritie & (k) subordination, in all conditions, Secondly the Kings Majestie the Lords high Steward & Vicegerent over us our terrestriall (l) God. Thirdly, to the R. Ho. Richard Lord Boyle, the Earle of Corke the prop of these parts our best (m) States. Musitian, under his Majestie, to tune all right what's disjoynted, & luctate: our (n) flauts, physician to purge out our worst humors, and preserve us in sound

De harmonia Politica, Arist. lib. 8. politic. cap. 3. n. Quomodo conveniunt Medicus, Minister, Magistratus, vide apud Boreporum, in suo tractatu de moralib. 4. cap. 28. pag. 106. 107. 108.

loyaltie

The Epistle Dedicatorie.

loyaltie to our Prince, & love & unitie amongst our selves, as
 our whole countrie who findes the sweetnesse of his providencie
 & providence, so improved in publike & priuat for the peace &
 prosperity of all in generall, & of euery one in particular, cannot
 but subscribe unto & acknowledge, unlesse blinded by papisticall
 prejudice, or posselt with that hellish Hagge, the Devils eldest
 daughter Ennie, or his grand-childe detraction: I say, as you
 even already haue by your bounty, providence, & circumspecti-
 on, giuen some good glimpses, & promising prologues, of your
 succeeding government; so all that I will recommend unto you,
 at this time, for encouragment or further direction is this, *Pé-
 ge pede quo cœpisti: Spartā quam nactus es, hāc orna, i. bo-
 ne: virtus quo te tua vocat, i. pede fausto:* goe forward as you
 haue begun: do not extremo actu deficere, faile not in your last
 part for the (o) end is the perfection of euery worke, both morall
 & spirituall. The praise & the palme of euery race that's atchie-
 ued, whether performed by man, or beast, horse, or greyhound, is
 not onely speed of the hand, & then to lagge and dragge in the
 midst, but truth to hold out to the end, though the course be long
 & strong. It's nothing for a new Beesome to sweepe beane, for a
 new knife to cut sharpe, for a new seruant to be industrious, for
 a new Bride to be louing, whilst it is honie Moone: for a people to
 be new fangled of a new preacher, as the Iewes were of Iohn the
 (p) Baptist, as children are of flowers, & after to throw them a-
 way, & reject them, as the Iewes did (q) Samuel, (r) Ieremie,
 yea to hang & head them, if they could, as Herod did with (s)
 Iohn. I could apply this to the Magistracie, but verbū fat, &c. 27.
 a word (a winke) is enough to the wise. Continuance & perseve-
 rance crouched euery action, therefore let your last workes be bet-
 ter still then the (t) first. (as Alcimus Garden) let your last
 fruite excell the ripest, the sweetest, reserue your best Wine for
 you last (u) feast, use aright those falces (w) magistratus, those
 rods of rule fetcht from the Romanes, those worthy Patriots fa-
 moused by all writers. Use aright as I publicly prescribed you,

Finis & bo-
 num contrarium
 est.

p Math. 3. 9.
 Luke 3. 8
 q 1. Sam. 8. 5
 r Ierem. 18. 18.
 s Math. 23. 27.

t Revel. 2. 19.
 u Ps apud Iohā,
 cap. 2. 10.
 w Apud Livii
 & Frontinellam.

The Epistle Dedicatorie.

x Job. 11. 7.

y Job. 29. 11.

z Exod. 32. 7. 29

a Levit. 9. 23 24

b Num. 14. 39. 40

41. vers.

c Nehem. 6. ve.

10. 11. & chap.

13. v. 11. 15. 17.

b 1. Sam. 2. 29

c Math. 27. 28

d Act. 20. 26.

those gods of beauty, and of (x) bands, in the right mixture of
mercie and justice (as of white and red, in the damaske Rose.) I
will not give you now, Cramba bis cocta, Coleworts twice sod;
only thus much: Vindicate Gods glory upon Drunkards, Swea-
rers, Idolaters, profaners of the Saboth chiefly, against these Cor-
morants (or Cornvorants) that forestall the Markets, inhaunce
the price of Corne in grosse, (and so purloine from the poore: so
the bellies of the poore shall blesse you as they did (y) Iob. Stand
for God, as well as for Cesar, as did (z) Moles, (a) Nehemiah,
David, Iosiah in Scripture, Iustinian, Gratian, the two Theo-
dosi, Cōstatine, in histories, in whose glasses see your own faces:
knowing that a Governour must bee cultos utriusq; Tabulæ,
having oculum cum Sceptro, an Eagles eye, & a Lions heart,
to spie, redresse and remove (at least the mulets reprove) sinnes
both against God and man, in the breach of the first and second
Table: otherwayes (as in the Church & familie, so in Cities &
Corporations, in the common-wealth) the sins of inferiours un-
tutored, unpunished not corrected are set upon the score of the
Superiors, as the sinnes of Elies sonnes, were the taxations of
Eli the (b) father, as indeede if the garden be overgrown with
weedes, the Corne with Tares, wher's the fault, but in the Gar-
diner, and in the Husbandman? But hoping that you, and all
that shall succed you, here in the Magistracie, (as we in the Mi-
nistry, and Masters in Families) will have a care on the mayne
chance to wash your hands, (not in hypocrisie as (c) Pilate) but
in sinceritie, as once (d) Paul, free from bloud of all men, in
Gods great day of retribution. I rest

To all and every one of you, even in that
nature you are to me, and to my
Ministerie affected.

Stephen Ierome.



TO THE INGENIOVS, (INGE-
nuous) Iudicious, and well
affected Reader.

FOr to such I purposely write; as my Leaves and
Lines come from such, so they tend and bend as
to their right Center, to such a spirit, such leticée,
such lippes : to such (if to such anie needs) I
satisfactorily apologize, that if ever the Proverbs proved
true : that Haste makes waste, as the hasty bearing Brach,
brings forth blinde (a) whelpes, they are verified in me,
who sent out these lucubrations (or rather not as active
but passive have them) by importunities prest from me,
from the Pulpit to the Presse, even by hasty extrusion, as
Isradd out of (b) Egypt, to our Church and Common-
wealth, onely with their staffe of sinectitic, in the hand of
humilitie, travelling as holy Pilgrimes, desirous of com-
panie, to the heavenly Canaan : Yet even in this haste, for
ought that I am conscious to the contrarie (without any
 sinister end to speake unparially) laden both with Israe-
littish Jewels of Theologic, and Egyptian Jewels of Hu-
manitie, which according to (c) *Augustines* allusion, I bor-
rowing from the Pagans, the usurping unjust possessors of
them, have used in the service of the Sanctuarie. If anie
marvell why by so manie Marginall quotations; I lay so
much Lace on this Sure, (which futes and sueth onely as
Gods (d) Orator, for the heart) and runne this descant up-
on the plaine Song of a gratefull heart, (the English-Irish
Harpe, which with all the strings of affections, I desire to

a *Corin. festinas
cacos parit Calu-
los.*

b *Exod. 12. 33.*

c *De Civit. Dei
de doct. Christi
& alibi, &c.*

d *Vi Orator, ju-
stinam exorator,
ut olim Paulus.
2. Corin. 5. 19. &
Moses Deus. 5.
29. Et Salomon
Prov. 23. v. 26.*

To the Reader.

Tune) my answer is readie, and satisfactorie : First, that I never knew anie such discrepance betwixt Humanitie and Divinitie, the great booke of Nature, and the little booke of Grace, the World and the Word, as by uniting them, as many have done before me, in naturall and symbollicall (e) Theologie, I should feare to marre the Musicke : since indeede a holy heart, and sound braine, that in, by, and from the creature glorifies the Creator, knowes how to delight his Soule from them in an harmonious comfort, more ravishing and refreshing, then any *Lidian* Doricke, vocall instrumentall straines, from an *Orpheus* Amphion or *Arion*. Secondly, since Divinitie is a Maistrasse as the Fathers allude, and our Moderns conclude, and none denies, but *Ignoramus* & *Duhman* : I see no reason, but this *Sarah*, should have her *Hagar*, this *Rebecca*, (according to the English, Irish, and French fashion) should not goe abroad thus publicly without her hand-mayde (f) Humanitie. Thirdly, I know I write, as in a cuttous, a carping, catching age, so manie Readers, so many Controulers of Magnificate, Correctors of the Presse, everie Sonne to Master *Shallow*, presuming to be another *Ioseph*, or *Iulius Scalliger*, a *Cato* censorious, a criticall *Aristarchus*, (or *Starke-Affe* :) I know too, some in envious spleene or emulation to the worke, or the writer, will doe with us as Mice or Rattes doe in walles, or as Hunters and Hawkers in Quicke-sett hedges, they will make holes in our Coates, gapps and flippes in our best connexed and contexted Mentall fortifications, where they finde none, or if they finde anie, they shall be as knots in a bulrush : Now if any carpe-fish desire to nibble at my Lines, with my fairest and freest Baytes, hee

e Inter patres, Ambrosius, & Basil in Hemoneron, Augustinus de Civitate Dei, & Lodovicius Fides interpretis : precipue in libr. de veris. Christ. fidei. Inter Scholasticos, Aquinas contra Gentiles, Raymundus de sabunde, in Theologia naturalis : Bradwardinus de causa Dei, & Vale. fons de sacra philosophia. inter novatores, Mornetus de veritate Religionis. August. Eusebius de perenni philosophia. Zanchius de operibus Dei, Alsted in Theologia naturalis. inter Fotherby his Arithmetica, Inter Papas Gregorius summus exemplorum Berthelinus in resolutione.

f Of the lawfull use of Humanitie Bissop King at large in his Lectures on Iohn 1. M. Aquinas, in his Brotherly Reconcilment : yet limited by Mr. R. Taylor on Titus, Comment in cap. 1. 7. 12. How farre to be used in Sermons. Leges de his plura apud Augustinum, libr. 2. de Trinitate in Præmio Tom. 3. pag. 160. Et Alsted. Theolog. Natural. part. 2. pag. 247.

shall

To the Reader.

shall swallow the Hooke also of some Authors, to make him gut-sicke or gall-sicke. If *Momus* or *Zoylus*, *Bavins* or *Mevius* will needes cast his Satyricall squibbes, vent his sulphurous powder; I have here set him sayre markes, to bee spurt and besprinkle, *Augustine*, *Ambrose*, *Hilarie*, *Bernard*, together with Orators, Poets, Historians, Philosophers, chiefly *Aristotle*, *Albertus Magnus*, *Plinie*, *Vincentius*, *Isidor*, *Aelianus*, and our Neotoricke *Simon Maiolus*: These let him hit and hurt, wound and phlebotomize if hee will thorow my (*) sides: and mee then these I had afforded him: had there not, in this my voluntarie exile, from mine owne *Libica*, beene a *lea*, betwixt me, and my Bookes, as betwixt the Artificer and his Toolles: those gleanings (wanting mine owne Harvelt) which I have, as the Prophets Axe but (g) borrowed, as the Crow her (h) plumes, in this little bookish countrie, as I could, I have squared, hewed, and trimmed this Scripture with them. My chiefe Librarie indeede being that, which is living, and walking, carried about with mee, as *Byas* did his (i) goods, by that portion of memorie, for which, I am thankfull to the God of Nature, as my chiefeest Treasure. I have extracted the most of my illustrations and amplifications, in which though I may perhaps pnnctually sayle in some particular quotation, (as what memorie can retaine, containe) all that he reades, but as water out of a vessell something leakes; I crave the Candid censure, of the Ingenious and Iudicious: chiefly since the opportunitie of the subject, and the importunitie of some of my chiefe auditors and friendes, did hardly permit, a second Synopsis or Survey, to licke and pollish these Embryos, as the Beare is said to forme her (*) whelpes, and *Virgill* to frame by continuatd paines his exact *Aeneidos*: being limited within the Circuite of a verie small time, as hundreds can witnesse (besides Sab.

* The like to this hath that resolute french Monnighaine in Essayes.

g 2. King. 6. 9
h Apud Asopum.

i Omnia mea mecum porto.

* Lumbendo offingere.

To the Reader.

k Origen's rep-
tance and my
seven helpe to
Heaven

both labours and weeke Lectures) both for the preaching,
penning, inditing, writing, and Presse-fitting, these my
Mentall issues, which if in my absence from the Presse they
incurr any stains, by misplacing, misprinting, transpor-
ting wordes or syllables, in Lease or Margent, as my for-
mer Bookes have beene (k) used to my no small griefe,
and *Priscianus* despight: Candedly, set the right Saddle
on the right Horse: which in equitie and huma-
nitie desiring, with these Persian pa-
per presents, I present thee my
best affections.

Valc.

The Authors Apo- strophe to his Booke.

- 1 **B**ooke, to the Court, there free commence thy Suite,
Admittance plead thy Prince, to resalute:
- 2 Which graunted, cordially congratulate,
His welcome home to Peeres, Plebeians, State.
- 3 There with the rest, thine Io pean sing
For his arrivall safe, (chiefe for thy King)
- 4 Praise heavens Blest Centinell, whose eye did watch
To keepe them, (us) from Powder, Plat, Fire, match.
- 5 And if some scosse, thou out of season came,
(As snowes in Summer, or in Harvest raine,
- 6 Or as some pardons, executions done)
Apologize, it's well thou camest thus * soone.
- 7 Since all that Time, which lent thee speaking breath
Thou staidst for presse, well nie, till prest, to death;
- 8 Yet lame (a) Mephibosheih, thou bringst a heart,
Better then Ziba; though he act first part.
- 9 Say more, how Tyme, so clipt, swift Fames, fliz wing:
That till Novembers fift, she scarce did bring
- 10 Those gladding newes, to our Hibernian coast,
Of Charles returne, which we desired most.
- 11 So oft our trusts were voyd, so guld our Ioyes,
By shying (Lying) Fictions, Newes, Tales, Toyes
- 12 So fluctuate we were, twixt Hopes, and Feares,
As feathers pendent, in the winde, and ayres:
- 13 That Hearing truths, by common votes, shoutes, cries,

* Est aliquid
prodire cunctis
non detur ultra.

R 2. Sam. 16. 3.
4. chap. 18. vers.
24. 25. 26.

We

We scarce durst trust our eares, without our eyes :

- 14 For even when P^rince was come, Plebeian crew
Voxpopuli, cries still, too good for true :
- 15 But when trueths Trumpe, by vulgar breathes was blowne
Our Ioyes reviv'd, as out of Feares dead sowne
- 16 As when hot Phœbus gleames, to life doth bring,
Hymens dead seeming (b) insects, Batts, in spring
- 17 Our Sunne reshines from that eclipsing cloud,
Of doubts, and dangers which her lightes did shrowd,
- 18 As out of fearefull dreames, in which she slept
Our Irish Muse, wakes, laughs, who earst had wept
- 19 In Cyntheas circuite. (Circle of one Moone)
Mournesfull Melpomine, mirthfull is become
- 20 And now as nirable Corybant she praunceth
In our Ioyes Iubilces, she friskes, Trips, daunceth,
- 21 That anchored in her Port, she safe doth rest,
Fre'd from windes, (waves) of doubts, which tost her brest
- 22 And with a foote as swift as Pegallus,
To mother Albions coast, to scattered us,
- 23 Swarmes from her Hive whom Tyme Hibernisieth,
Live King, Live Prince, our glad Thalia crieth :
- 24 Let after ages, Cæsar, Charles, exroule,
Their names, Fames, facts, Fates in eternall scroule.
- 25 That in their Nestors yeares, desired dayes,
Our poore Plantations, may their hopes (helps) rayse
- 26 Whose Times expir'd, above the Planets Seaven
(As they plant us) great Love plants them, in Heaven.

b Sylpha. Culux

Scarabei Cicada

cancris, Sepius

mori & re-vi-

viscere censen-

tur ab Arillos.

anim. lib. 8. c. 17.

Idem affirmat

Vincent. de Pu-

licibus lib. 20. ca.

151. Idem Isidor.

lib. 12. cap. 8.

Ælian. lib. 2. ca.

29. De Muscis

alijs de alijs inse-

ctis.



IRELANDES IVBILEE,

O R

IOYES IO PÆAN.

I. Chron. Chap. 29. Verſ. 20. 21. 22.

20 *And David ſayd to all the Congregation, Now bleſſe the Lord your God. And all the Congregation bleſſed the Lord God of their fathers, and bowed downe their heads, and worſhipped the Lord and the King.*

21 *And they ſacrificed ſacrifices unto the Lord, and offered burnts offrings unto the Lord on the morrow after that day, even a thouſand Bullockes, a thouſand Rams, and a thouſand Lambs, wiſh their drinke offrings, and ſacrifices in abundance for all Iſrael.*

22 *And did eate and drinke before the Lord on that day With great gladneſſe, and they made Salomon the ſonne of David King the ſecond time, and annoynted him unto the Lord to be the chiefe Governour, and Zadok to be Prieſt.*

SECTIO. I.

The Preface or Prologomena to the whole.



AS we have heard by true, certaine, and infallible report, the newes of the Prince his arrivall, which we moſt delighted, moſt deſired to heare of all others; in which before time we were wonderouſly devided and diſtracted betwixt hopes and feares, as a Ship driven too and fro with contrary windes and waves, by reaſon of the uncertainty of rumors and flying, (lying) ſaies: every man ſpeaking as he would have it, rather then as the truth was, as they were well affected or infe-

*a Fama malum
quo non velo-
cius ullum.*

B

ſted,

sted, demonstrating themselves (as the Damofell told Peter) their very tongues bewraying them, ^{as} *Sibboleth* & *Sibboleth*, distinguished betwixt *Ephramites* and *Gileadites*: as the proverbe is, As the man is thinking, so is the Bell still ringing. As now (I say) it is certainly writ, and fixt on the columnes of truth, that the Prince is prosperously and safely (in the outward and inward man) arrived out of *Spain*, to the *English* Court: of which we have so many testimonies from such a cloud of eye & eare^d witnesses, as the Apostles and Disciples had (to the exhilarating of their formerly sadded^e hearts) of the resurrection of their Saviour. he now being more incredulous then that *Didymus*,^f which will not beleve his eare, in that which is *vox populi*, without the sight of his owne eye. So as we alrea^y have solemnized his arrivall with our heartiest gratulations; we are here againe assembled to resolemnize it and to renew our commemorations, by the addition of another succeeding (exceeding) mercie; the mercifull, marvailous, and miraculous protection and preservation of our Sovereigne King, our now illustrious Prince, our Noble Peeres, the reverent Prelats, the Gentrie, the Clergie, the Cominonaltie, the whole body of the Kingdome, our lives, our wives, our Children, together with the Gospell and Religion, who all at one blowe had perished: in the Powder Treason, had that fatall blowe beene given, that was intended: which blowe the Lord Protector of great Brittain, the Watchman, Centinell & Shepherd of ^{*}our English Israel, prevented, by putting a manacle on the bloody Traytors hand by a speciall and peculiar providence; even in an instant, as once a hooke in the nothrils of *Sannacharib*,^h in the like exigent, a halter about the necke of *Haman*,ⁱ a gagg and a bout on the tongue of *Balaam*,^k a mouffell on the mouth of *Tobiah*, and *Shanballat*,^l & a dart from heaven into the bowels, of the Apostate *Iulian*,^m when they in their damnable resolutions, intended mischief to the Church and people of God. To teach all the proud, pestilent, and perverse spirits of the world, what it is to kick against the pricke, ⁿ & swim against the streame, for flesh and blood, to contend against God, ^o who sitting in the heavens, knowes in a trice how to confound them, and their devices, to crush their Cockatrice egges, to sweepe down their Spiders webs, to breake them as a potters vessel^p, as easily as a brazen head breakes in fitters a head of glasse, ^q all their Counsels, plots, projects

b Mark 14. 17.

c Iudg 5. 12. 5. 6.

d *Oculati* & *auriculares testes*.

e *Maish* 27. v. 7.

8. 9.

Mark 16. v. 1. 2.

6. 7.

Luk 24. 36. 41.

f *Iohn* 20. v. 25.

g We had lost,

rem Regem,

regem legem,

Regimen Reli-

gionem,

^{*} *Psal* 35. v. 1.

h 2. *Kings* 19.

28.

i *Esth* 7. v. 9.

k *Numb* 23. v. 7.

7. 8.

l *Neb* 6. 14.

m In his warre

with *Sapor* the

Persian King,

wounded with

an arrow from

heavē, he threw

his blood into

the aire crying,

viciſti Galilee,

viciſti, Thott

haſt overcome,

^o *Galilean.*

apud hiſtor. tri-

partit.

n *Act* 9. v. 5.

o 1. *Cor* 10. 22.

p *Psal* 2. 9.

q *Impar con-*

greſſus apud Al-

ciatum in ſuis

Emblem.

projects and conspiracies, perishing as an *Embrio*, withering as the grasse on the house topp, dissolving as the waxe before the fire, (r) as the snow before the Sunne, and scattering as the dust and chaffe before the winde. (s) There being neyther power nor strength against the Almighty, who can turne even the wisdom of a Friarly and Iesuited *Achitozbeck* (t) into folly, and the curses of the great *Balaam* of Rome, against his Christian Sion, (v) into blessings: he that rules in heaven (w) laughing all the enemies of himselfe and his Church to scorne, the holy one of Israel (as appeares in the experience of this day) having them in derision. It being as probable, as possible, for that *Antichristian* man of Rome, according to his projects and the *Thraasonicall* bragges of his Canonists, and *Gnaticall* claw-backes, to depose Kings, dispose kingdomes, (x) unlesse the Lord first depose them, as he did *Saul*, (y) *Balthazar*, (z) and *Nabuchadnezzar*, (a) using him as he did *Tambrlaine*, and *Asbur*, (b) and now the Turke, as the rod of his wrath; as the Iudge and the Shiriffe may use a hangman to execute felons, as God himselfe hath used the Divell to torment the first King of Israel. (c) I say unlesse God let loose his chained matives whether Turke or Pope, to the punishing the sinnes of the King, or of a Kingdome, all their attempts against the Lords annoynted are set out to fight against God, as the *Centaures* & the old *Gyants* in the fable, were said to wage warre against *iuspiter*. (d) They may as well endeavour to turne the Sea to dry land, to turne *Jordan* backward, (e) to plucke the Sunne out of the firmament, yea, God himselfe out of heaven, as to pull any Christian King, Gods Lieutenant and Vice-gerent, (of Gods setting and planting) out of his throne, unlesse they have (as the Divell sometimes hath, but the Pope never had) a speciall commision or permission from God, as a tryall of a righteous Prince, or the punishment of the reprobate. Oh well may Traytors, like them, undoe themselves by their doings as did *Abalon* (f) *A donish*, (g) *A balia*, (h) *Sheba*, (i) the Roman *Cateline*, (k) *Veianus*, (l) the French (m) *Biron*, *Lopus*, *Ravillack*, the Belgicke *Brunwell*, our English *Squire Parry*, *Babington*, the Romish *Carnet*, *Campion*, and these unfortunate English Gentlemen, as their owne call them, *Digby*, *Catesby*, *Winter Faux*, bringing as did *Ioub*, the blood upon their owne head, which they thought to

r Ps. 58. 6, 7, 8.

s Psal. 1. 4.

t 2. Sam. 15. 37.

v Numb. 23. 20

w Psal. 2. 4.

x The Popes Sycophants make him believe, that hee may *deponere Reges*, as *Iehoiada* did *Athalia*, and *disponere regnos* whē he proudly deposed King *Pipin* of France, with *Petra deus Petro*, *Petrus* *Diadema* *Rodolpho* with such pranks as these.

y 1. Sam. 15. 26

z Dan. 5. 26.

a Dan. 4. 34.

b Esai. 10. v. 3.

c 1. Sam. 16. 12

d Apud *Lucianum*in *Dialogis*.e *Psalm* *Elisha*

2. King. 2. v. 14.

f 2. Sam. 18. 14.

g 1. King. 2. 25

h 2. King. 11. v.

1. 14. 15.

i 2. Sam. 20. v.

21.

k Apud *Salust.*l Apud *Plutarchum*.

m See both their tragedies polished in our English tongue.

shed from others, falling into that pit which they digge for others, (n) scorching themselves like the fond Flea *Pirauſta* (o) at those flames they thought to quench; shooting, like him that shootes up at the Sunne, arrowes to fall on their owne pates: the wild-fire balles of their treasons, as cast against an Iron wall, rebounding backe againe upon themselves, to their breaking or burning, as he that gripes thornes or the prickling Vrchin, or the edge of a sharped Steele, pricks his owne fingers and bloods himselfe, but hurts no man else. Themselves comming to their immature and unglorious ends; like *Haman*, cum cede & sanguine, as is usually seene, with that bloud and slaughter upon their owne nocent heads, which they intended against the innocents and innocuous: like the inuenter of *Periklus* his Bull, first hanzelling and acting in that tyrannie which their treachery intended and invented against others: So let thy enemies perish, o Lord, (p) so let them perish that rise up against thee, and against thine annoynted, that draw the sword of warre (as did *Iosab* against *Abner* (q) and *Amasa* (r) in the time of peace. Let them perish with the sword that strike unlawfully with the sword: (s) if any rebell against God and *Cesar*, let him be *Anathema Maranatha*, execrable & accursed; let him die ungloriously (t) like *Iechonia*, let none say *Alas my brother*, as the old Prophet did for the young; (v) let his name here stinke, as a Fox or a Poulcat, or a Carrion, after & rott with his carkas, buried in the Leth of oblivion; let him like (w) *Ahab*, (x) *Ieroboam*, (y) *Caine*, *Balaam*, (z) *Iudas* and our English *Banister*, (a) neuer be remembered, but with some brand & marke of obloquie, some addition of infamie; Let his wife be a widdow (as *David* sings of his, and Christs enemies prophetically) his children vagabounds, (b) his seede fatherlesse (c) and his house desolate, yea let them perish like smoke, and the untimely fruite of a woman. Let them be like *Zeba*, and *Zalmunra*, and them of *Penuell* whose flesh *Gideon* tore with the bryers of the wildernesse; or as the ungratefull *Ammonites*, (d) whom *David* brought under with Iron Sawes: as *Pharaoh* and his Egyptians, that were drowned in the redd Sea; (e) as *Iabin* and the hoste of *Sifera*, (f) whom the river *Kylhon* swept away, yea that auncient river, the river *Kylhon*: But let them that love and feare thee, say alwayes (as we this day) *The Lord be*

prayed:

n Nec lex a-
quior ulla est,
quam necis arti-
fices arto porire
sua.

o De Pirauſta,
vel Pyrali, vel
Pyrogono. Plin.
libr. 11. nat. hist.
c. 36. *Helian.* lib.
2. cap. 7.

p Indg. 5. 7. 31.

q 2. Sa. 3. 27. 28

r 2. Sa. 2. 20. 10

s Math. 26. 52.

t Jer. 22. v. 24.
28.

u 1. King. 13. 30

w 1. King. 21. 20

x 1. King. 16. 26

y Gen. 4. 14. 15.

z Iohn. 17. v. 12.

a Servant to
the Duke of
Buckingham,
treacherously
betraying his
distressed Lord
to Richard the
3. Speed & Hol-
lished in Chro-
nicis.

b Psalm. 22.

c Indg. 8. 7.

d 2. Sam. 10. 19

e Exo. 14. 25. 26

f Indg. 5. 21.

prayed: Prayed be the Lord out of Sion, which dwelleth at Jerusalem.

And sure the concurrence of these two extraordinary mercies: the reflecting on the one as by past; his Majesties prefer-
vation: the present fruition of the other; the generally wel-
comed reduction of our Illustrious Prince kept safe by that
Bonus Genius, or good Angel, who went along with him, as
cunce with *Jacob*, (a) with *Abrahams Steward*, (b) and that Apo-
cryphall *Tobiah*, and those Easterne *Magi*, (c) in all incident
perils by Sea, and by Land, in the Spanish expedition; These
two mercies, I say, meeting in one Center, as ChrySTALLINE
brookes in one Torrent, running to that Ocean and Sea of mer-
cie, from whence they flow, should so water (as *Nilus*
(d) doth Egypt,) all the Israel of God; that they should
cause even the most barren heart to be abundant in blessings,
and fruitefull in thanksgivings.

a. Gen. 28. v. 16.
b. Gen. 24. 7.
c. Matth. 2. 9.
d. De Nilo, At-
lianus hist. lib. 10
cap. 144. Seneca
natur. libr. 4. c. 2.
Plin. lib. 5. c. 9.

SECTION II.

*The division, or Logicall Analysis with the Theo-
logical explanation of the Text.*

BUT not to make in these preparatory prologues, the dore
too great for the house, nor the gates for the city, for some
Cynick (e) to scoffe at and deride, from these prefacing gene-
ralities, I come to the strict particular inclosures of my Text:
which being the expression of those Eucharistickall Gratula-
tions of *David* and the *Elders*, and people of Israel, for
a double mercie received from the Lord, as wee have already
intimated. that I may, according to my talent, as God shall
give the doore of utterance, speake by it and from it unto
your braines and understanding part, by explanation: and, (in
which the chiefe Soule and *Genius* of preaching (f) consists)
unto your hearts and affections, by usefull applications, fit-
ting it (as I may) as the Shooe for the right foote, and the
Glove for the right hand, to the solemnization of this day.
Because Method is the mother of memory, (g) to lay downe
some Basis and foundation to build upon: observe with me
the fountaine of this Scripture, running into these five
streames,

f. Vide Kiker.
mannum in sua
rethorica. Eccle.
Perkins. nostris
de arte propheta-
sandi. Hunnium
& Zepperum de
Methodo concio-
nandi.

g. Methodus me-
morie mater.

streames, or Tree-like budding and spreading into these five maine Branches, with some sprigs of divisions, or subdivisions.

First, the subjects of these Eucharisticall gratulations, and those be:

1. and Primarily, *David*; as appeares both here, & vers. 10. 11. 12. 13. where both the Matter, Manner, Method, and partes of his thankfulnessse is laid downe.
2. Secondly the whole Congregation, moving after his motion, consisting
 1. Of the heads.
 2. The Captaines of thousands, and of hundreds.
 3. The Rulers of the Kings workes: vers. 6.
 4. The whole body of the Congregation, blessing the Lord: vers. 20.

Secondly the expression of this their Gratitude, and Thankfulnessse: and that foure wayes.

1. By blessing the Lord:
2. Worshipping.

1. The Lord: as internally in their hearts, so externally by bowing downe their heads. *God*: as creating, preserving, saving, redeeming; so requiring both Bodie and Soule in his worship.

2. Worshipping the King: not by any Religious or superstitious adoration, such as the *Lystrians* would have given to *Paul*, (*b*) *Cornelius* unto (*i*) *Peter*, (*k*) *Iohn* to the Angell. which as the *Devell* exacted of Christ: (*l*) so the Pope, that *Saul* or *Paul* of Rome, that pretended *Peter*, *Sathans* Lieutenant, exacts, expects, and accepts of the Kings and Rulers of the earth: as *Alexander* once of *Fredericke* in Saint Marks Church. Its no such Idolatrous worship as our popish *Profelites*; give to their dead Saints, Antichristian man of sinne, dumbe Images, painted shrines, erected Crosses, carved Crucifixes, feined Relicks, and breadden God: All which they would salve with their worne-eaten, threed-bare distinction of *Latria* and *Dulia*, which by often cashiering is shaven more bare and balde, then any of their Fryers Crownes. But (that I may scoure the passages, and explaine and pave

b *AB*. 14. v. 12.

13.

i *Act*. 10. 25.

k *Revel*. 19. 10.

l *Matth*. 4. 9.

pave the way as I goe: By worshipping the King, is meant that Civill reverence & veneration, which the ancient *Persians, Turkes,* those of *Morrecho, China,* and of the country of *Prester Iohn,* and the great *Mogull,* give to their Emperours, and Kings to this day: Such as we also give to our Princes and Rulers that are Christians, even such veneration and reverent respect as *Abraham* gave to the *Herbites*, (m) as *Iacob* to *Pharaoh*, (n) and to his brother *Esau*, (o) as *Abigail* (p) the woman of *Tekah*, (q) *Beth Shebah*, and *Nathan* (r) gave to *David*.

m Gen. 23. 7.
n Gen. 47. 7.
o Gen. 33. 3.
p 1 Sam. 25. 27.
q 2 Sam. 14. 4.
r 1 King. 1. 23.

3. They testified their gratitude by Sacrifices and oblations, described.

1. For their Nature: *burnt offerings and drinke offerings.*
2. Their Matter, *Bullockes, Lambes, Rams,*
3. Their Number and Measure.

1. Generally, in abundance.
2. Particularly: *a thousand Rammes, a thousand Lambes, a thousand Bullockes.* They did not (as we now) scant Gods part: they thought nothing, (as we the least things) too deare for God.
3. They had Faith to beleve, that though they offered thus much, yet God could and would still increase their store, as indeed it was unto them as they beleived: for it comes home with the holiest happiest interest, multiplying as the widdowes oyle (s) that's given or lent to the Lord.
4. The end of their sacrificing is expressed, and that's for all Israel.

4. The fourth expression of their gratitude is by feasts and festivities: *they did eate and drinke*: which is not meant of the ordinary use of the creatures, but more fully and freely, as in their solemn feasts.

Thirdly, the object of all this Blessing, Worshipping, Sacrificing, Feasting is layd downe; and that's before the Lord, for so the Text runnes.

1. *They blessed the Lord, with his added attribute, the God of their Fathers.*

2. They

2. They Worshipped the Lord.

3. They Sacrificed to the Lord. 1. There was not a Pagan amongst them, that worshipped any strange God, as did *Ionas*, his Marriners. (t) neyther *Iupiter*, *Iuno*, *Mercury*, &c. the hoste of heaven, or any created nature, in the heathenish, divelish diversified Idolatries; 2. Neyther any Idolatrous Iew, to worship *Baall Aseroth*, or any of the Gods of the Nations; 3. Neyther was there any Papist hatched in these dayes. Popery is a Cockatrice egge of an after clecking: it was as (v) *Nilus* his head, unknowne, unshowne, as that *Terra incognita*, or the Phylosophers Stone, unfound out; there was not so much talke of it, as wee of old *Brasil*, or *Guianahs* gold. but no sight nor apparitions of it in *Dauids* daies, nor in the daies of *Adam* and *Abraham* Patriarkes or Prophets: how ever they gull the credulous world-deluded ignorants with their old Religion, old Religion, old Law, &c. as the Gibeonites deceived with their old Shooes and old Bottles. (w) There was not a Cananite, an Egyptian in all this goodly-godly Company, that offred to any God save *Iehoyab*: There was not a Papist in the whole Congregation, that offred any sacrifice to any Angell or Archangell, except to *Iacobs* Angell, (x) the great Angell of the Covenant, (y) *Michael* that overcame the Dragon, Christ the head of Angels: there was not a prayer made to any departed Reall or Imaginary Sainct: there was not a *Dirge* sung, nor a *Mass*, to fetch any Soule out of Purgatory. These knew, that sacrifices eyther for the dead, or to the dead, were vaine; that *Abraham* was ignorant of them, and that (z) *Israel* had forgotten them.

4. They ate and drunke before the Lord; which *Heluohs* and *Gluttons* doe not: for they ate & drinke as did (a) *Sodom* and the old worldlings, (b) as though, besides their Belly, (c) there were no God to eye them, spie them, and to revenge their abuse of themselves, of the creatures, yea even of the Creator himselfe.

Fourthly the qualifications of these subiects, thus Blessing, Worshipping, Sacrificing, Feasting: and that was joyfulness and

v *Ionas*. 1. 5.

v *Nilus incertus
fontibus
Plin. lib. 5. c. 9.
Et Seneca natur.
lib. 6. c. 8. Petrus
etiam Alvares
de origine Nili.
lib. hist. 18.*

w *Iosue* 9. 12, 13

x *Genes* 48. 16.

y *Iud.* 9.

z *Isai.*

a *Luk.* 17. 28.

b *vers.* 27.

c *Philip.* 3. 19.

and gladnesse of heart; the Text gives an Emphasis to their joyes, even great gladnesse: for the godly have their Sun-shines as well as clouds, their calmes as stormes; they are not alwayes (nay, never but phylically for their sonles good) dieted with the bread of affliction. Besides, they have their affecti-
ons, their passions; they are not (d) Stoicks or ~~Stocks~~, but sensible of the causes of joy, and of sorrow: how ever, their affecti-
ons are sanctified that they are not infectious; their passions seldome turne such perturbations, to the eclypsing of Reason and Religion, the forgetting of God, and themselves, of duties Morall and Theologicall, as it is in the wicked. But of all other affecti-
ons, the godly have most cause of gladnesse (e) the Saints most occasion to sing, to triumph, and to rejoyce, (f) as here Gods people.

Fiftly and lastly, the occasion of all this Iubilee and gratulation, was a double blessing; to which *Iannus*-like it lookes, as both wayes.

1. To the Cordiall free-heartednesse of the whole Congregation, head and foote, Princes and Plebeians: so liberally, largely, lovingly, contributing to the building of the Temple; ten thousand, eighteene thousand tallents (according to their states) of Gold, Silver, Brasse, Iron, together with abundance of Pearles, and precious stones: vers. 7. 8. 9.
2. To the renewed and seconded more solemne Investing, and Inauguration of *Salomon* to be Prince and Governour over Israel, (as *Zadok* to bee Priest) to which worthy, and wise Prince (as wee this day to ours) their loves were so linked, and hearts united, and of whole graces, and excellencies in himselfe, and good to them by his governement, their hopes, & perswasions (in which wee also sympathize) were so strongly grounded and fixed.

These are the Logicall parts, with some Glosses and Paraphrasticall clearing of the Text, as wee have gone: which I have done the rather thus laconically, and succinctly, because perhaps like some Father that hath many Children, and is not able to give Portions & Dowries to all, or not willing to give all alike, but (as did (g) *Abraham*, and (h) *Jacob*, to some more, some lesse, as reason or affection leads him; so I, in likelihood

C

having

d See the book of humane passions, translated out of French, pag. 63. 64. to pag. 76. Proving learnedly against the Stoicks, that passions are to the mind as the sinews to the body.

e Psal. 133. 1. On which see Master Taylors comment. See *Lerin. Iesuita. & Musculus in locum.*

f See a sermon of M. Rogers on Philip. 4. v. 4.

g Gen. 25. 5. 6.
h Gen. 41. 7. 22.

having many pointes to prosecute, (like Legacies, or promised pensions to pay,) may give some of them little more portion of paines, then setting them thus on a cleare ground. how ever, dissipating thus briefly some cloudes of doubts, removing some stumbling blockes of error, in every part and passage, we may proceede without perill, scruple, or disturbance. Now as to shew a large countrie in a little Mappe; all these may briefly be epitomized in these three parts, which we will orderly prosecute:

1. *Dauids Devotion.*
2. *Israels Gratulation.*
3. *Our English-Irish Application.*

THE FIRST PART.

CHAP. I. SECT. I.

Dauids devotion.

And first to begin with the eldest and best, the chiefe and choise subject of this gratulation, King *David*. The consideration and serious animadversion of his practise in manie both substantiall and circumstantiall points, speakes to our understandings and affections in manie pleasing, profitable, and usefull observations, for our instruction, edification, imitation, resolution, and redargution: In whom, still for methods sake and memories sake (ere we come to see how the Peeres and people insist in his steps) let us view *David*, not to scoffe his zeale as *Michell*, (i) but to imitate him as Christians, acting his gratulatorie parts, in these fixe pees or particulars.

2. Sam. 6. 20.

- | | | | |
|---|-------------|-----|---------------------------------|
| 1 | Piously. | 254 | Primarily. |
| 2 | Personally. | 255 | Perswasorily, or prescribingly. |
| 3 | Publickly. | 256 | Powerfully or politically. |

First I say (Piously) he prayseth God, and religiously: for in the linking and connexing of graces, a thankfull heart is alwayes the inseparable companion of a holy, humble, and sanctified

stified heart *Jacob*, (k) *Moses*, (l) *Ioshua* (m) the sonne of *Nun*, the servants of the Lord; *Samuel* the faithfull Prophet (n) of the Lord, *Simeon*, (p) *Zachary*, (q) yea *Elizabeth*, (r) the Virgin *Mary*, and all that looked for the redemption and consolation of *Israel*: *Peter*, *Paul*, *Jude*, *Iohn*, the holy Apostles and Disciples of *Christ Iesus*: the two *Anna*'s, the mother of *Samuel* and the Prophetesse; yea *Augustine*, *Ambrose*, and these famous lights in the primitive Church (as we shal see more at large hereafter, in particularizing what we now epitomize) with all the faithfull that ever have beene from the beginning of the world, men and women, old and young, yea even children and babes, out of whose mouthes God hath ordained strength, so soone as they are able in the powers of reason and religion to pronounce *Hosanna*, glory to the highest; have been found thankfull. There was never heart full of grace but full also of gratitude, as inseparable the one from the other as heat is from the fire or * light from the Sunne: that *David* penninghis Psalmes practically, and experimentally, unites oft in one line the service of God and the praise of God, in severall Psalmes; as Psal. 104 v 1 psal. 134 v. 1. 5. psal. 135 v. 1 with many mo. He calls upon the servants of God, to blesse and praise the name of the Lord: he calls upon the *Israel* of God, the *Zion* of God, psal. 149 v. 2. 3. the Saints of God, ver. 5. those that dwell in the Sanctuary of God, psal. 150 v. 1. to be joyfull in God, to praise their King with *Timbrell* and *Harpe*, with sound of *Trumpet* and *Psalterie*. As if they only, and none but they that are the servants of the Lord, Saints by calling, would (could) doe this taske: as he makes it plaine psal 145 v. 10. Thy Saints, saith he, shall blesse thee, they shall speake of the glory of thy kingdom, and talke of thy power. They only indeed can doe it; they will doe it. As unpossible for a heart possessed, a spirit replenisht with grace, not to blesse God, as for a man to have a living soule and not to breathe, a sound heart and yet never to move nor work: there being (unlesse 1. in some sickish fit of weakenesse; 2. in some dead swoone of temptation, as once in our *David*; 3. some dis-temper of impatience, as once in *Elias*; 4. some surging oppressing overflowing humor or tumor of spirituall pride, some Tympanic of inflation, as once in *Ezechiah*; 5. some Lethargie

k Gen. 32. 10.
l Ioshua. 1. 2.
m Iosh. 22. 6.
n 1 Sam. 3. 20.
p Luk. 1. 28, 29
q Luk. 1. 68.
r Luke 1. 44, 45.
s vers. 46, 47.
1. Pet. 1. 3.
1. Cor. 15. 57.
rom. 7. 25.
1. tim. 1. 17.
2. tim. 1. 3.
Jude, vers. 25.
1. Sam. 2.
Luk. 2. 38.
Psal. 148. 11, 12
13.
Iohn 12. 13.
* Accidens in-
separabile.

2. Saw. 12. 9.
3. sam. 24. 1.
1. Chron. 21. 1.
1. King. 19. 4.
2. Chron. 32. 24
25.

Psal. 106. 2. 13

21.

* dew. 32. 15

gen 25. 33. 3. 4

math. 26. 23.

47.

Luk. 12. 18. 19.

1 Sam. 25. 10.

11, 15.

Gen. 31. 7.

Rev. 5. 8, 9, 10,

11, 12.

of securitie and forgetfulnesse, as in Iſraels prosperitie; 6. some brawninesse or fatnesse, as in * *Iesurun*) I say, unlesse in such cases; there being as swift, as nimble, as enargetical & optative a motion in a sanctified heart to move spiritually to the praying of God, as for a naturall and fleshie heart to move in any naturall motion: yea as the lesse grace, the more ingratitude (it being impossible that an *Eſau* should be truly thankfull for his birthright, which he sells for broth; a *Judas* for such a master as he sells for silver; a churle for his full barnes and bagges; a *Nabal* and a *Laban* (which is *Nabal* backward) for any blessing of sheepe and goods they receive from God, or for anie kindnesse from a *David*, or a *Jacob*, or anie man the instrument of their God, so long as they carrie about them these their poysoned, cankered, serpentine hearts, unpurged, unpurified from the venom of originall and actuall sinne: as for a dead man to walke, a dead trunck to talke, or a leaden Organ-pipe to make any musick without blowing, they wanting the best bellowes and breath of the spirit of God) so, on the contrary, the more grace there is in any man, the more his heart and tongue abounds (re-ounds) with the prayes of God. even as the greater the fire, the greater heate, and the fuller the fountaine the freer flow the streames. This holds both in the Saints in earth and heaven, and in the Angels; who as they are most holy, so they are most heavenly in sounding and singing their continued *Halleluiahs*, to the glorie of the Lamb upon the Throne.

SECT. II.

Further prosecuting Davids gratulation.

Mark. 14. 32, 35

1 Theſſ. 5. 16,

17, 18

Luk. 10. 17, 18,

19, 21.

YEa, as it holds in the nature, humane, and angelicall men and Angels, so it holds in Christ himselfe, the head of the Angels: who in the daies of his flesh, as he had the spirit without measure, so, as sparkes from his heavenly fire, ascending upward, as he did pray continually, he did rejoyce evermore, and in all things give thanks; as for the propagation of the Gospel, the subjugation of Sathan, the faith of his elected ones, yea (as a shame to unthankfull Christians, who as Hogs and swine

swine trample the best blessings under their feet, never elevating tongue, nor eye, nor heart to the donor and giver of their food & life) he never used the creatures, eyther bread common or sacramentall, but first he blessed them. But to pretermitt all other instances, and to keepe mee close to this excellent president in my Text of a gracious and gratefull heart: we shall see this holy Prophet *David*, for zeale another *Elias*, for courage a *Cure de Lyon*, for patience another *Iob*, for meekenesse another *Moses*, for wisdom as an Angell of God, for sinceritie a man after Gods owne heart (not so mainly vainly culpable in anie thing, except in the matter of *Vrias*;) we shall see this *David* never wanting to his God in gratitude, as God was never wanting unto him, in pouring out his benefites and blessings. For as a patterne of a pious Prince, to all Princes, of a holy and heavenly heart; looke in the first and second bookes of *Samuel*, in the bookes of *Kings*, and of the *Chronicles* of the *Kings* of *Israel*, and you shall see (*beneficium postulans officium*) a dignitie requiring a dutie: that God never had a mercie in store for *David*, of adoration or preservation, temporall or spirituall, generall to the Church and Common-wealth of *Israel*, or speciall to himselfe; but he had a holy Hymme, an Eucharisticall song, a spirituall Psalm againe, as a gratulatorie retaliation, to the glorie of the donor. like these Eucharistick Verses, usually in our Colledge Chappels, in the praise of the Founder. Above all other places, ponder and peruse the second of *Samuel* and seventh chapter: where *David* resolving with himselfe to build a Temple for the Arke of God, dwelling within Curtaines, ver. 1. 2. and revealing this resolution to the Prophet *Nathan*, and receiving a *placet*, and an approbation againe from *Nathan*, ver. 3. but they both reckoning without their Host, God contradicting the execution of this resolution in the subject, because *David* had beene a man of warre; but yet not in the matter, appointing that to be performed by *Salomon* his peaceable sonne, which was projected by his martiall father. yet the Lord accepting in *David*, as in all his children, the * will for the work; the affection * for the action (as he did in *Abrahams* sacrificing of *Isaac*, the poore widdowes myte, the almes of the poorest *Corinthians* as well as the richer *Achians*, the Goats hayre and

Iohn 17. 24. 25.
Iohn 6. 23.
Luke 9. 16.
Luke 22. 17.
1. cor. 11. 24.
1. Kings 19. 14
Iolin 2. 17.
2. Sam. 17. 10.
16. 10.
Iob. 1. ult.
1. sam. 5. 11.
Numb. 12. 9.
2. Sam. 14. 7.
2. Sam. 11.

2. Sam. 7.

* *Est aliquis*
voluisse, si non
valuisse.
 * *Apud Deum*
affectus cordis,
pro effectu ope-
ri.
Gen. 22. 15, 16.
Luke 21. 3.
2. Cor. 8. 12.

Badgers skins of the meaneſt, as well as the gold and purple of the mightieſt, to the building of the materiall (as ſpiritually Temple) he ſends *David* a comfortable meſſage by *Nathan*, in ſuch a gracious acceptance, what mercies both temporall and ſpiritually the Lord will accumulate both upon *David* and *Salomon*, verſ 12, 13, 14, 15, 16. that *David* ſurprized, in an extaſie of joy and gladneſſe, and raviſhed in ſpirit, not able longer nor further to conceale his hidden flames, he reſolvedly ſets himſelfe before the Lord, and offers there with his heart, ſoule, and ſpirit, and tongue & all (as he profeſſed in ſome * *Psalmes*) ſuch an Eucharifticall and gratulatorie Sacrifice, as (like *Noahs* offering) ſinelt as a ſweet perfume, or ſavour of leiſt (or as that boxe of Alabaſter, broke by gratefull *Mary Magdalen*, on Chriſts head) in the noſthrills of the Almightye. for, as you may ſee, verſ 18. 19. 20. to the end of the chapter (as one ſuch of the *Epistles of Cyprian*, *) everie word is emphaticall, and ſhewes a wondrous ardent and inflamed affection. But eſpecially peruſe all the *Psalmes of David* (ſo denominated of him, becauſe he penned the greater & better part of * them, though ſome were pen'd by *Moses*, *Aſaph*, and others) and you ſhall ſee, beſides thoſe that are doctrinall, precatory, deprecatory, prophetically penitentiall, as they are diſtinguiſhed by the learned *, more then halfe of them are Eucharifticall, or *Psalmes of gratulations*, now, for this mercie poſitive in good received, or privative, in evils prevented, or removed : yea throughout the whole Booke of *Psalmes*, the whole Syntagma or body of it, almoſt in every *psalme* (in the beginning, middle or end of it) *David*s thankfull heart, runnes all along (as the blood within the veines, the marrow within the bones and the waters within the Crannyes of the Earth.) Ponder and peruſe, with *David*s heart and ſpirit, for thine owne edification and conſolation in the ſerious Soliloquies of thy Soule, *Psalmes* 9. 18. 23. 31. 33. 34. 40. 57. 66. 81. 89. 95. 96. 103. 104. 105. 106. 107. 108. 113. 116. 118. 135. 144. 145. 146. 147. 148. 149. 150 together with manie more which I purpoſely pretermitt and thou ſhalt finde by comfortable experience the veritie of that which I have obſerved.

* *Pſal. 111. v. 1.*

Et 35 ver 1.

Et 143 ver 1.

Et pſal 103 v. 1.

Gen. 3. v. 21.

Iohn. 12 v. 3.

* *Referunt personarum ad deum, Erasmus commentum.*

* *Denominatio, sequitur maiorem partem.*

n Vide praefat. Lovini ante Commentum in psalmos.

* *Vide Musculum, Mollerum, & Bellerm praefationibus. ante Commentum in psalmos David.*

SECTION III.

Still urging Davids thankesgivinge.

Yea indeed, the whole life of *David*, is nothing else but a practicall Comment, of that which is prescribed by (o) Saint *James*, and which should be practised of every Christian, namely, *Is any one afflicted? let him pray. Is any man merrie? let him sing Psalmes.* For is *David* afflicted in his outward man by (p) *Saul* pursuing (as the Hawk the partridge,) by (q) *Abshalons* rebelling (r) *Achishophels* plotting: or moved or grieved in his spirit by (s) *Nichols* mocking, (t) *Semeis* rayling, (v) *Joabs* murders, (w) *Abners* death (x) *Jonathans* untimely fall, his (y) daughters deflowring, (z) *Ammons* works & wages, incest & (a) death? or by the like crosses. Is hee in spirit perplexed, (b) roaring as a Lion by his anxieties: first, for his filthie pollutions. (c) secondly, bloudie murder. (d) thirdly, presumptuous pride in numbring his people. (e) fourthly, his rash vöwes against (f) *Nabal*. fifthly, his partialitie and injustice toward *Miphishboseth*, (g) syding with sycophantizing *Ziba*. (h) sixthly, dissembled madnesse in a heathenish Court. (i) seventhly, and for like transgressions, slips frailties and infirmities, to which Satans temptations, his owne corruptions, and sinning condition subjected him. In these exigents (upon these causes) and in these afflictions in the outward and inward man, he powred out his Soule to the Lord; (as appears in his penitentiall (k) Psalmes) in humble, heartie, faithfull, fervent, penitent Prayer: hee supplicates, intreats, pleades for pardon, as a guilty selfe-accusing fellow, before his strict Iudge: he takes that course which (l) *Moses*, *Aaron*, *Iacob*. (n) *Anna*, (o) *Asa* (p) *Ezekiah*, (q) *Daniel*. (r) *Esther*. (s) *Nehemiah*, (t) *Paul*, yea (u) *Christ* himselfe tooke, with all his (w) Saints, namely to call vpon God, in the time & day of his trouble: in the depths of his miseries he hath recourse to the throne of grace, and of (x) mercie, as he (y) professeth, and prescribeth to (z) others. On the contrary. (as an excellent patterne of right imitation, vertuous emulation, to all great men, to all good men) doth the Lord loose his bonds, (a) free him from his troubles, take him out of the Nett, free him from the snares of these Fowlers, the

o James. 5. 13.
p 1. Sam. 24. 7.
11. 14.
q 2. Sam. 15. 30
r vers. 31.
s 2. Sam. 6. 20.
t 2. Sam. 16. 7. 8.
u 1. King. 2. 5.
w 2. Sam. 3. 33.
x 2. Sam. 1. 23.
y 2. Sam. 13. 21.
z vers. 14.
a vers. 39. 30.
b Ps. 38. 5. 6. 7. 8.
c Psal. 51. 3.
d vers. 14.
e 2. Sam. 24. 10.
f 1. Sam. 25. 22.
g 2. Sam. 16. 4.
h 2. Sam. 19. 29.
i 1. Sam. 21. 13.
k Psal. 6. psal. 38.
l Psal. 51. 1. Vido
Pegam in psalm.
Penitentialles.
m Exod. 14. 15.
Exod. 17. 11.
Numb. 10. 22.
n 1. Sa. 1. 13. 14.
o 2. Chro. 14. 11
p 2. King. 19.
15. 16.
q Da. 6. 10. &
chap. 2. 16. 17.
r Esth. 4. 16.
s Nehem. 2. 4.
t 2. Cor. 12. 8. 9.
u Luk. 22. 41. 42.
w vers. 46.
x Is. 51. ps. 7. 3.
y 17. 1. et 22. 3.
z 28. 1. et 31. 7.
a Psal. 32. 5.
z vers. 6.
a Ps. 116. 7. 16.

b 1. Sam. 24.

1. sam. 26. v. 21.

1. sam. 23. 17.

c 2. sam. 17. 14

d 1. sa. 22. 9. 10

e 2. sam. 16. 10.

e 19. 22.

f 1. sam. 16. v. 1

g 2. sam. 5. v. 20

e 25.

h ibid. v. 6. 7. 8.

i 1. sam. 19. 13.

14. 15.

k 2. sam. 12. 8.

l psal. 54. 7

m ps. 58. 6. 7. 8.

* 2. sam. 8. per

totum e cap. 10

n 1. sam. 30. 17

18.

p 1. sam. 20. 42.

q 2. sam. 6.

r 1. sam. 17. 49

s v. 24.

t 1. chro. 29. 8. 9

u Hee was invested once before.

1. King 38. 39.

w psal. 18. 1.

the gins and traps of these bloudie hunters, which pursue his soule, envious bloud-thirstie (b) *Saul*, matchavillian (c) *Achirophell*, dogged (d) *Doegg*, the factions of the sonnes of (e) *Zeruiab*, the treachery of the (f) *Ziphites*, &c. Doth the Lord rid him of his enemies domestick and forreine? bring under the (g) *Philistines*? cast out the (h) *Iebusites*? subdue the nations? bring him backe to *Ierusalem*, after he (i) was exiled by his owne unnaturall bowels (that fayre (foule) viperous *Ab-solon*?) yea, doth the Lord every way hedge and inviron him in with his mercies? advance him from the dust? bring him from the sheepe-hooke to the (k) *Scepter*? set a Crowne of pure gold upon his head? let him see his desire upon (l) his enemies? sweepe away their plots, as Spiders (m) webs; confounding them that come about him, like Bees and Hornets? Doth he make his sword ever victorious against the *Philistines*, *Ammonites*, * *Amalikites*, &c. Doth he recover *Ziglab*, with his wives and (n) children? doth he blesse him with the rarest of Iewels, so faithfull a friend as (p) *Jonathan*? But especially, Doth he ponder the mercies of God, of adoration or preservation, to his Church, his Sion, his people *Israel*, over whom hee was Prince? doth the Arke returne safe from the (q) *Philistines*? is there a stone directed to the forehead of blasphemous (r) *Goliab*, the terrour of (s) *Israel*, (as *Tamberlaine* once to the *Turke*, and *Tawbut* to the *French*?) doth hee see the Temple likely to go forward, by the large contributions of the Peeres & (t) people? doth hee see the willingness of his Subjects, to goe up to the house of the Lord? doth hee see, with his owne eyes, and (as in my Text) his sonne *Salomon*, on whom were all the eyes & hopes of all *Israel* fixt, the second time (u) more solemnely and publickely, by the united hearts, votes and desires of all, invested into his owne Legall, Regall, Royall Throne? Oh in the experience of these and all other his mercies, generall and speciall; how is he vocally, cordially, really, thankfull! with his heart, tongue, minde, soule, spirit, affections, blessing, lauding, praying, magnifying, extolling, glorifying the great and glorious Name of *Iehovah* his God: acknowledging him his (w) *Rocke*, his refuge, his *Assylum*, his Sanctuary, his King, his God, his guide,

guide, his leader, his (x) shepheard, his sure salvation; leading him to the pure pasture, spreading his Table, Crowning him with mercie, protecting him in all perils, causing his lott to fall in a faire ground, giving him a goodly heritage. He attributes nothing, (like the proud, presumptuous, foolish, profane men of our age, who sacrifice to their owne Nets) eyther to his owne sword and speare. or to the valour of his owne men, the thousands of his Israel, the prowess of his (y) worthies, the pollicies of his Counsellors; much lesse to that heathenish Idol (z) *Fortune*, the *Chymera* of ignorance, and the addle egge of (a) Folly, nor to chance and good lucke, those serpents bred in the braynes of unthankfull men, whereby Gods glorie is stung and wounded: but (as tutoring us) as the Rivers which come from the Sea, retorne to the Sea, from whence they flow; and as the beames which come from the Sunne, reflect backe againe from the Earth up towards the Sunne; as the clouds which are extract in their uapours from the earth, being dissolved, fall againe upon the Earth: so all the mercies which *David* received, hee did thankfully reflect them backe againe, to the honour and glory of the giver; the Lord himseife, the *Mecenas* of the Church, the great (b) Patron of all the Adwovsons of his giftes of Grace, unto the fennes of grace. *Oh vade, & tu hac similiter*; whosoever thou art, high or low, that hast received thy tallents (c) from thy master, from thy maker, goe, and do thou the like that *David* did: blesse that God who blessed thee, thou so shalt be blessed (by the happiest usury) as *David* was. Blesse God, I say, as you should: doe not (as too many gracelesse godlesse men doe) blaspheme him, as you should not.

CHAP. II.

David prayseth God personally.

SECondly, as discharging my next Bill: *David* blesseth God; as Piously, so Personally, in his owne person. though a King, he is not ashamed to doe his homage, and fealtie, and service to the King of Kings: even as some other pette Kings

D

(as

x Psal. 23. 1. &
per totum.

y Adino the
Exquisite Eleazer
the Akobus
Shammah the
Haravite. Abi-
shai, Benaiab,
Asahell, and o-
ther of Davids
worthies: 2 Sam
23. equaliz-
ing Hector, A-
chilles, Hercules,
Theseus, Caesar,
Pompey, &c. or
any amongst
the heathens.

z Te facimus
fortuna deam ca-
loque locamus.

a So crasht in
fitters by S. Au-
gust. in his boke
de Civitas Dei,
by Nivus his co-
mmemorator and
Lactantius in
his Institutions.

b Ezek. 36. 25.
26. Jer. 31. 33.

Zach. 12. 10.
c Malb. 25.

d See Stewes
chronicle epi-
tomized, pa. 44.

e *Esch. ch. i. v. i*
f *dan. 4. 22.*
g *la antea Le-*
gende, made by
a man plumbus
cerebri, as one
of their owne
notes.

h *revel. 4. 10.*

i *psal. 95. 6.*

k *2. sam. 17. 10.*

l *2. sam. 14. 17.*

m *De diversis*

saltationibus &

tripudij Ethni-

corum, Legs sal.

Pollucem libr. 4.

Quomaff. c. 13. c.

14. Aibeneb. lib.

1. c. 8. li. 14. c. 12

& libr. 4. c. 24.

Symonem ardis,

li. 12. c. 19. p. 207

n Inter Patres,

Chryl. hom. vlt. in

Colbo. 2. in Gen.

hom. 49. in Mach

de filia Herod et

Amb. l. 3. de vir-

ginis. Aug. con-

tra Petil. c. 6. &

in psal. 32 inter

nostrates Petrus

Martyr in locis.

Vires. In illis in

praecep. 7. Tassin

of amendment

of life, li. 2. c. 18.

inter ethnicos Ci-

cer. pro Morena.

orat. 25. Seneca,

Plas. Piusarch.

o Mali corvi,

maim ovu, est in

aquis, est in filijs

paterna virtus,

& paterna virtus

(as once in *(d)* England; and in Persia, to *(e)* *Assuerus*; in Babylon, *(f)* to *Nabuchadnezzar*; in Greece, to *Alexander*) have yielded their tributarie subjection to greater Kings, (as at this day to the great *Turke*, and the great *Mogull*;) So *David*, as once that Saint *(g)* *Christopher*, in the Legendarie Fable, will serve the greatest: hee will heere in the Earth, as the Angels and Saints in heaven, *(b)* throw downe his Crowne and his Scepter before the Lambe: he will fall downe, and worship before the Lords footetioole. *(i)* Though he have a heart like *(k)* a Lion, yet he will bowe like a reed, melt like waxe, weepe like a whipt Child, bleat and crie out, like a forsaken Lambe, when for some sinne to be corrected, or phylically prevented, he is under Gods *Perula*, dieted with the bread of affliction. Though he be as a Lion Rampant, when hee is in the midst of his and Gods enemies; yet hee is couchant when hee is before the Lord. So againe; though he be a wondrous wise man, an Oracle (as his Sonne *Salomon*, a miracle) of wisedome, as an Angell of God, to discerne causes and causes, as the woman of *(l)* *Tekoa* told him: yet at the returne of the Arke of God from the *Philistines*, hee is so overjoyed, that forgetting himselfe, or rapt beyond himselfe; in zealous gratitude to God, wrapt in a Lynnen Ephod, as a Child before a Pipe, or as a Morrice Dancer (as *Micholl* thought) hee daunced before it, withall his might. But it was not in a vaine, profane, promiscuous daunce, as amongst us; such as the worit of the *(m)* heathens used, from whence wee borrow it, and the best have *(n)* reprov'd: but it was before the Lord (as he told that ill egg of a worse *(o)* Crow, that mocking daughter of a persecuting Father) who had elected him, and rejected *Saul*, and all his house. Thus punctuall, thus personall, is *David* in his services, his sacrifices: *David* is neyther so proud, nor so prophane, as all the Morall men of our times, that cannot, will not, serve God themselves; but if at all, by a Deputie: who, even at their full Tables (sometimes at their rich and ryotous *Naball*-like feastes, as I have scene and observed both in England and Ireland,) eyther gracelessly pretermit Grace, or saying (rather then praying) of Grace as they say; using, abusing the creatures, without ever sanctifying them more by

Prayer

(p) Prayer then the Oxe doth his hay, the Horſe his proven-
 der, or the Swine his draffe or ackorns: ſitting downe and
 riſing up, as (q) *Eſau* did, when he ate his deere-bought broth,
 for which, his ſold Birth-right was the ſhort, without ever
 bleſſing God, like a carnall careleſſe wretch as hee was. Or
 if this dutie, for forme and faſhion ſake bee performed, it is
 put to a Schoole-boy, a yong Sonne, a little Gyrle, as the
 mouth of the Table, to ſpeake to God for them, to intercede
 as their deputie: though the parents can be content ſometimes
 (to the robbing of *Levie*, and (r) God in *Levie*,) to play the
 Parſons part, and to take tythes; yet their Children, forlooth,
 muſt play the Vicars, to ſay Grace, and give thankes. Not that
 I abſolutely condemne it, as unlawfull, for Children to be by
 degrees trayned to this taſke, when by Catechizing in the
 groundes of Religion, they come to exceede Parrats, by un-
 derſtanding what they ſay: or that I denie, but that at their
 owne repaſts, and meales, they are to be taught to give thankes;
 even as to pray, when they riſe and lye downe, as *Abell* from
 (s) *Adam*, *Sem* and *Iaphet* from (t) *Noah*, *Iſaac* from (u) *Abra-
 ham*, were taught how to ſacrifice; *Timothy* taught from his
 Mother and (w) grandmother; as was *Conſtantine* (x) of his
 mother *Helen*: Or I denie not, but that they, at the ſame time,
 the ſame Table, may give thanks when their parents or tutors
 precede, and begin firſt; then, *I preſequar*, they may well
 follow, as the little Cock-boat ſwimes in the ſame ſtreame,
 after the great Ship, and the little tantling Bell, that rings
 ſometimes after the great Bow-bells, in ſome Church, or Ca-
 thedrall. But for the Father to take all the burthen from his
 owne ſhoulders, and to lay it on the Childes, (as to take the
 Saddle from a ſtrong Stallion, and ſet it on a young Colt;) to
 make his Childe his Atturney for him in Gods ſervice, as
 though he were aſhamed to doe what *David*, our Saviour
 (y) *Chriſt*, the (z) *Apoſtles* did, in their owne perſons: is not
 onely a breach of the (a) Commandement, that the greater
 ſhall bleſſe the (b) leſſer, as *Melchizedech* did (c) *Abraham*, and
Jacob his (d) Sonne; but ſhewes a dead or a profane heart and
 a maine, a vaine contempt of God.

So for another dutie; Family-prayer, ſinging of *Psalmes*,

p *Th. 1. 19.*q *gen. 25. 34.*r *Mal. 3. 3.*s *gen. 4. 4.*t *gen. 2. 10.*u *gen. 22. 7. 8.*w *2 tim. 1. 5. 6.*x *verſ. 15.*y *Apud Ruſobi-
um in uſa Con-
ſtantini.*y *Luke 9. 16.*z *Plautus ch. 1.*

ſell 1.

a *dent. 8. v. 10.*b *hebr. 7. v. 7.*c *gen. 14. 19.*d *gen. 49.*

e 2. Sam. 6. 20.
 f Jer. 10. v. 23.
 g Zac. 5. v. 1. 2. 3
 h He that reads
 the Theater of
 Gods iudgm̄ts
 in 40. M. Perk.
 of the Govern-
 m̄ts of the ton-
 gue. in fine. M.
 Knows his
 abuses of Engl.
 M. Foxe in di-
 verse passages,
 & his abridge-
 m̄t of the ends
 of blasphemous
 persecutors, Mi-
 nerius, Job. de Ro-
 ma, Eccius, Laton
 Bomel, Card. Cres.
 fol. 380. 382. 383
 Lonic. in his
 examples in 3.
 prap. The hi-
 stories of our
 time in 4. p. 319
 320. 321. 322.
 323. shall see
 gods heavy hād
 on blasphemers
 i Zach. 12. 10
 Rom. 8. v. 16.
 k Exod. 2. 8. &
 e. 1. 3.
 l Act. 8. 24.
 m Elephā. anim
 Regē adorant. ge-
 nua submitunt,
 coronas porri. B.
 108. Plin. 1. 8. c. 1
 Arist. lib. 9. c. 46.
 Albert. 1. 8. tract.
 5. c. 2. es. Aelian
 hist. 1. 3. c. 22. Hi autē profani, grunna non siccant
 on, or Pythagorean-dream, as Master Perkins, draws Purgatories pedigree in his Problemes.

praying of God, practised by the (e) Saints, injoynd, (as
 the observation of some penall Statutes) by the denuntion of
 a great and greivous (f) curse, an *Anathema*, as terrible as the
 Thunder or thunder-bolt, which hangs over that house and
 family where God is not invocated (even as the naked sword
 of *Dymisus* did hang over the head of that flattering *Damoctes*;
 yea as the cloud of fire and brimstone over *Sodom* and *Gomor-
 rah*: as sure to fall one time or other, (unlesse prevented by
 practisall repentance,) as that flying booke of (g) vengeance
 shall fall, and hath falne, as histories and experience relate,
 upon the (h) persons and places, where God is blasphemed;
 even as sure, as the Chamber called *Ierusalem* fell on the head
 of that Nicromanticall *Slewesier*, and as *Dagons* house hath
 now twice falne on the heads of Idolatrous *Philistines*.) I say,
 even this dutie; how many eyther wholly, (unholy) preter-
 mit it, or post it off to their servants, prentices, Iourneymen,
 deputies, attorneys. they must pray for them, the inferior must
 be the mouth of the superior, the man, must be the tongue of
 his master, by reading or praying, or (as they call it) say-
 ing a few prayers Morning and Evening: directly against
 that Apostolicall Canon, Hebr. 7. vers. 7. thus making an *Hi-
 storon proteron* of all Religion. Others againe, are so proud or so
 profane that wanting the spirit of (i) praier, the Heart or Art
 to pray, they onely desire others to pray for them: some good
 man, or Preacher as *Pharaoh* intreats *Moses* and (k) *Aaron*,
Simon Magus requetts (l) *Peter* to pray, for them: but for
 themselves, they have joynts (unlike the (m) Elephant) that
 cannot bow; hearts like Gaddes of Steele. that cannot bend;
 tongues, and speake not as Idols: the mute or dumbe Divell
 is in them, (as in some unpreaching Ministers.) they pray
 not for themselves, they will not, they cannot. Others againe
 more foolishly and preposterously, trust all to the prayers,
 dirges, and suffrages of others when they are departed, to sing
 and bring them out of their Eutopæan purgatory: indeed,
 reall hell: as though they hoped a Physitians physicke should
 revive them after death. These are as preposterous in theyr

Prayers,

prayers, as thoſe that thinke to ſatiſſie for all their uſuries and extortions by almes, and elymofinarie workes after their death, by their executors. I would not be miſtaken; I know its lawfull to deſire the prayers of others; as *Paul* did of all the (n) Churches, as *Ezekiah* did from (o) *Eſaiah*, as *Eſther* deſired the prayers of (p) *Mardocheus*, and the Iewes; *Daniell* of his three (q) Companions, and ſo *Luther*, *Calvin*, *Grineus*; the Martyrs, *Ridley*, *Latimer*, *Bradley*. intreat the mutuall prayers of their friends in their zealous Letters. I know alſo its lawfull, laudable for noble men to have their Chaplaines for Preaching, Praying in their families: their *Nathans*, their *Levites* may be employed. yet ſo, as high and low, great and ſmall, every *Individuum* that will be ſaved, muſt with *David* perſonally worſhip God, as the Scriptures in ſome duties particularly, and (r) perſonally.

C H A P. III.

David prayeth God publickly.

THirdly, let it not paſſe our animadverſion, that *David* doth not only praiſe his God religiously, piously, perſonally, but alſo publickly before all the Congregation of *Iſrael*. He is not aſhamed to ſerve that God before all *Iſrael*, that in the ſight of *Iſrael* & of the Sun, had ſo ſerved his turnes & needs: ſaved & preſerved him in his exigents & dangers by ſo many & ſeverall meanes, improving his power, his juſtice, his peculiar & ſpecial providence ſo oft, for *David's* deliverances and his enemies deſtruction, (or at leaſt diſtractions) ſeeing God ſo marvellouſly, ſo miraculoſly fight for *David*, as oft before, in the dayes of *Moses* and *Deborah*, he fought for *Iſrael*, againſt (a) *Amaleck*, *Mobab* and (b) *Iabin*; for *Conſtantine*, *Theodoſius*, *Athanaſius*, & *Cryſoſtome* againſt the Pagans and (c) *Arrians*: for *England* in the year (d) 88 for *Rocheſell* (as once for *Ieruſalem*, in the dayes of *Ezekiah*) when ſtrictly beſieged: for *Grineus*, againſt the plots of *Faber* (e) *Scapulenſis*: for *Luther*, againſt that roaring *Leo* that barking (f) *Eccius*, and all the malignant fry of the Romiſh Synagogue. Now, as *David's* preſervations were publique, ſo, proportionably, were his praſes and benedictions: as God honors *David*, ſo mutually and reciprocally, in the ſight and eye of all

D 3

Iſrael,

a Col. 4. 3.
1. Theſſ. 5. 25. &
2. Theſſ. 3. 1.
c 2. King 19. 2.
p Eſt. 4. 10.
q Dan. 2. 17. 18

r Act. 1. 22.
Heb. 7. 12. & 4.
1. Eſa. 55. 1. Pſ. 1.
2. 10, 11. & 143.
10, 11, 12.

a Exod. 17. 12.
b Iudg. 5. 20.
c Paſſim apud
Cenſuratores,
Magd. & Oſi-
and. epiſom.
d Oh fortunate
nimum cui mi-
litat ather, &
conſtrati vniu-
unt ad claſſica
ronſi.
e Apud Maſtili
in ſuis Colloquijs
f Apud ſcripto-
res viſa *Lutheri*,
& apud *Slei-*
danum.

g *Deut.* 32.
Deut. 33.
h *Iosh.* 24.1.
i *1. Sam.* 3. 20.
k *1. Sam.* 12.
per totum.
l *Gen.* 41. 41. 43
m *Ester* 6. 11.
n *Dan.* 2. 47.
43.
o *N. law.* 13.
per totum.
p *Ezra* 11. 6.
12.
q *Gen.* 32. 9.
r *In vita Con-*
stantini.
s *In vita Theo-*
dosi.
t *In vita Al-*
phonfi.
u *Rom.* 13. 1.
Tit. 3. 1.
w *Prov.* 8. 5.
x *Psal.* 113. 7, 8

Israel, *David* honors God againe: So did *Moses* the servant of the (g) Lord, *Ieshuah* the sonne of *Nun*, advanced to be leaders of (h) israel; *Samuel*, (i) called to be the Lords chiefe (k) Prophet: *Ioseph*, (l) honoured in the Court of Egypt; *Morduchus*, in the (m) Persian, *Daniel* in the Babylonian (n) Court; *Nehemiah*, preferred to be the (o) Prince, *Ezra* to be the chiefe Scribe (p) in Israel; *Jacob*, advanced from a poore Shepheard, to be a mighty man (q) in meanes; *Othniel*, *Iudab*, *Iephte*, and other religious Iudges in Israel; *Asa*, *Ioshab*, *Iehosaphat*, *Ezekiah*, and other religious Kings in Israel: to omit *Constantine*, so praised by (r) *Eusebins*; *Theodosius*, by (s) *Ambrose*; *Alphonfus* of Aragon, by *Panormitan* (t) the Canonist, with all other religious Kings, Kefars, Tetrarches, Monarches, Princes Peeres, Legifers, Rulers, Governours, recorded and renowned by the unerring pen of the holy Ghost in Scripture, by Civill or Ecclesiasticall Historians in former or latter times. As they have received their Crownes, dignities, diadems, rodds of magistracie, rule and superioritie from (u) God, by whom Kings (w) raigne, & the poore are fetcht from the dust, to sit with (x) Princes: so by their speeches, tongues, actions, wholsome lawes established and executed, their planting of religion, their supplanting of Idolatry, and Idolaters, their discountenancing of sinne and sinners, their gracing of the sonnes of grace, the upright in the land (as outward demonstrations of their inward inflamed thankfull affections:) they have beene ever studious to improve, what honour, dignitie, glory, authoritie, they have received from God, even before the whole world to honour, glorifie, dignifie, and extoll that great and glorious God with it againe. This hath beene their marke, ayme, desire and endeavour, to magnifie the grace, to propagate the glory of that God, from whose free mercie, without their demerits, they have received their lives, their honours, their tallents, their places, their graces: A Glasse wherein all Rulers may see their owne faces. In which, as the best may have occasion to rejoyce, if they finde their actions and affections to answer these recited, as face answers face: so manie Athistickall persecuting, Popish, profane, carnall, carelesse, sleepeie, secure Magistrates of the former, and in these present evill times, may, in the conscioussesse of their guilts, seeing their

their spots, hang down their heads, being ashamed (as the huge (y) Elephant, that's sad when he reflecteth upon the hideous v.ittnesse of his owne bulke, in the cleere waters,) chiefly such as even publickly fight against (z) God, (as once the Nimrodian (a) Gyants) opposing and persecuting the Gospell and all Gospellers as they call them; by their lawes & edicts suppressing religion and the religious, defacing, mangling, mingling, poysoning, with their owne dreggs and druggs of superstitious traditionarie vanities, toyes, blasphemies (if not quite abolishing) the pure and sincere service and worship of God; so wounding God in his glorie, his Saints, his servants, his Ministers, members, even with his owne weapons, these swords and rods of authoritie, * which he hath put into their hands. In the numbers and rankes of these, were *Ahab* and *Iesabell* that persecuted (b) *Elias*, imprisoned (c) *Michay*, fed and maintained (as too many Popish Princes their whipping Baalites, and fatt Abby-lubbers, since) at their owne tables the Prophets of (d) *Baal*: as also *Ieroboam* the son of *Nebst*, that caused Israel to (e) sinne; *Salomon*, that by permission (if not approbation) so long as he was in his adulterous and Idolatrous flunber, as too uxorious in pleasing his wives, built Temples and Altars, for the Gods of the (f) Sidonians, Ammonites, and Moabites, with other Idolatrous Kings of Iudah and Ierusalem. And such as these (omitting *Nero*, *Commodus*, *Decius*, *Severus*, *Traian*, &c. and other bloudie butchers of millions of (g) martyrs, as Pagans that know not God) were *Valens*, *Constans*, *Constantinus*, and other Arrian (h) Emperours, opposing by their swords the Dietie (as *Arrius*, *Aerius*, *Eumoni*, *Nestorius*, *Paulus*, *Samosatenus* and other blasphemous (k) Hereticks; some the Divinitie, some the humanitie, some the will, some the two natures, some the person, some the offices) of our Lord and Saviour Iesus Christ. And not to wade further then our owne times, and times of our forefathers: that French *Henry the second*, slaine by tilting in midit of jollities; with that Apostate of Navarre, who from a seemingly religious Protestant turned (as another *Julian*) by the perswasion of the Duke of Guize, & the Cardinall of Lorraine his brother, a professed (l) Papist: that Duke de *Maine*, and the Guizian faction, that bound themselves by a sacramental oath,

y De magnitudine Elephanti. Plin lib. 8. ca. 1. Aris. lib. 2 ca. 1. & lib 3. cap 9.
z Act 5. 39. Act 7. 51.
a Gen. 11. 3.

* Fasces magistratus, apud Livium, & Festum.
b 1 King. 19. 1.
c 1. Kin. 22. 26.

d 1. Kin 18. 19.
e 1. King. 14. 9.

f 1 King. 11. 3. 6. 7. 8.

g See the Acts and Monuments of the Church epitomized, fol. 3, 4, 5, 6, 7.

h Hist. tripart. passim. & apud Euseb. & Socr.

k De quibus omnibus, apud August. & Euseb. de heres.

l See the French Chronicles of Hen. 2. Also the Acts of the Church abridged, fol. 385.

in *Apud Sleidanum*.

n President of the Council of Aygues.

o Acts of the Church abridged, fol. 203.

P. Ep. 3.9.

* This *Iulius* threw *Peters* sword into Tyber, and tooke *Peters* sword for the warres.

* This *Iulian* caused the yong *Polonian* King to breake his faith with the *Turke*, by which he perished *Knoll*, hist. of *Turkes*.

* *A. H. 9. 6.*

q. 1 *Tim.* 1. 13.

r *Rev.* 17. 6.

f *Rev.* 14. 8.

to ruinate and roote out the Protestants, whom disgracefully they stiled *Lutherans* & *Hugenotes*; that Duke *D. Alva*, who by crueltie and treacherie, so raging as an evening Wolfe, in the low Countries, by his bloody massacres; and *Farnesius*, that vowed to make his horse swim up to the belly, in the blood of the (m) *Lutherans*: that *John Miners*, (n) that so heartily and desiringly executed that (o) decree, writ (like *Draco*s lawes) with blood, which went out from the French King, by the procurement of the Bishop of Aix, and other blood-sucking horseleeches, against those of Cabriers and Merindoll (as the decree of *Asuems*, against the Jewes in Persia, by the meanes of *Haman* that cursed (p) *Amalekite*) whereupon the poore *Merindolians*, their wives & children, were as poore sheep slaughtered pell-mell, hunted into the woods as wilde beasts, torne and devoured by Mastives, fired out of some caves (into which they crept) like the firing out of Foxes; with such barbarous butcheries, as have not beene heard of amongst *Turkes* and *Pagans*. as also their succeders (exceeders) in blood-thirstinesse, *Gardner*, bloudie *Bonner*, *Weston*, *Stor*, *Hopton*, *Morgan*, *Tonstall*, *See Ward*, who used, abused, not only *Peters* keyes of strictest discipline, but (as once * *Iulius* a Pope of theirs, and * *Iulian* a Cardinall) even *Peters* pretetended (usurped) sword, to smite unlawfully, not for Christ, but against Christ, kicking against the * prick, persecuting and prosecuting him, with fire and fagots in his members n aliciously, as once the Pharisees (not ignorantly, as once (q) *Paul*) for five yeares together, in that *quinquennium Mariae*, bloudie raigne of *Queene Mary*; effusing, in that short space, more Protestant blood (as is plaine by computation) then there hath beene for Religion, effused (unlesse for Treason) Popish blood, these threescore yeares, in our *Albion*. I say these, and all such as these (which might infinitely be enumerated) as birds of that black, base, and bloody feather, Eagles, Crowes, Vultures, Harpies, flocking from Rome, to be drunke and drunke againe with the blood of the (r) Saints, (as drunke before with the cup of the Whores (s) fornications :) I say, did such as these give any demonstration, that they were ever possessed with *Dauids* heart, *Dauids* spirit, affection, resolution, to advance publickly before men, the glorie of that God who

who had advanced them? By the best retaliation to stirre up Gods glory, who had set up them; to honour God by their graces, who had honoured them by their great and eminent places? Nay verily. If persecuting of Christ, in the Church his bodie, be the praising and lauding of Christ their head; if (as did once persecuting (t) *Paul*, their predecessor in blinde bloudie zeale) the causing of the Saints to (u) blaspheme, as much as they could by their exquisite tragical tortures; If this be in the sight of the sunne, & of all Israel with *David* to blesse God, then I shal unweave what I have woven, recant and recall these apostulatorie taxations. And if these things were not plaine and undeniable, they might hold them (as we hold their Popish Bulls, excommunications & execrations) even * *Bruta fulmina*, as meere squibs and paper bullets: yea, they might account these imputations (as I hold their Masses, Trentalls, Dirges, Purgatoriés, Limboes, but chiefly their satanicall accusations of our doctrine and Doctors, (x) *Luther*, *Melancton* martyr, and other our famous English and Belgick lights) meere toyes, trickes, chimeraes, fictions, and fables.

S E C T. II.

*Dauids profession, animating and directing professors
and profession.*

BUt that which I further urge, is this: That *David* publickly and purposely prayseth God, I say, professedly, that I may from *Dauids* practise and president, honour this word and tearme of *Profession*, which is almost *verbum obsoletum*, worne out of request, banished (like zeale and conscience, to whom I professeth friendship and affinitie) well nye out of the country, (as was once *Themistocles*, and some well-deserving Romane Patriots) as it were by ostracisme; or at least entertained and welcommed of most, as water into a ship, or raine in harvest: I am sure strangely and sternely entertained; examined (like some outlandish disguised man) whether it be the kings friend or no. Others whoot at it as at an Owle or an Arabian Monster: others flying from it, (as some roving Orators, from th

E

Theames

t *Act* 12. 3. &

Gal 1. 13. 14. &

Act 26. 11.u *Act* 16. 11.

* See the book

in *elcava*, cal-led *Brut. Fulm.*

x See their rai-

lings in *Giffords**Calvin. Turcism.*in *Kellisons* sur-vay: in *Fener-*

dentius upon

Jude; their hel-

lish slanders in

Coccins Bolle-

rus writing the

life of *Luther*:

chiefly their

calumnies, laid

downe in our

*Wilkes Terrast.**Papismi*, and

answered in D.

White his way

to the true

Church in *sine**libri*; and by

his apologi-

zing brother

(since his la-

mented death)

also, in *sine libri*.

a Job 2.13.

b Such as was
Hunnius, Huber-
rus, Eccardus: in
Thissibus & in
Fasciculo contro-
versiarum, and
other such hot
spurs, who
more raile upō
and revile the
Calvinists, as
they terme
them, then
they doe the
very Papists or
the Turkes.

Psal. 1. 9. per so-
lum.

c. The Com-
mentators ex-
ceedingly ex-
toll that Psal.
both for the
matter, *David's*
love to the
word; and
manner, there
being in it as
many parts as
letters in the
Hebrew Al-
phabet, every
part being an
octonary, con-
sisting of eight
verses, begins
with an He-
brew letter.

Observatio Lo-
rini Musculi,
Holleri, Strigel-
ij, & Copperi
scilicet.

Theames and Texts) as though the very plague were in it, or on it; standing aloofe from it, as *Job's* friends from (*a*) *Job*, as though it were so distressed and persecuted, they might get much prejudice by their acquaintance with it. Well, what strange conceits and imaginations soever we have of this profession; the tearme of a Professor being to every moralist and profaner amongst us distastefull (as was the tearme of a Galilean to Apostate *Julian*; of a Christian or Cruciferian, to the Pagans; of an Orthodoxe, to the Arrians; of a Protestant, held a Lutheran, a Hugonote, a hereticke, to a professed Papist; of a disciplinarian Brownist, or Anabaptist, to a conformitant; of a Calvinist, to a ridged (*b*) Lutheran.) yet nevertheless *David* is a Professor; here in my Text, he professeth and proclaimes by his tongue and act, his words and practise, the service and worship of the true God: he Heralds and trumpets out the praise of *Iehovah*, in the eye and care of all Israell. The like profession he makes elsewhere, chiefly in the 116. Psal. v. 16. *Oh Lord, saith he, truly I am thy servant. I am thy servant*; with an imprecation, and resolution not to flinch from that he had said, but to stand to it to the verie death: with a gratefull acknowledgement of some honourable favours he had received from the best Master; *Thou hast loosed my bonds*, freed me as a bird from the snares of these bloudie hunters, which by their plots and stratagems thought and sought to intrap me. Yea what are all the Psalmes, penned and published to be sung by *Asaph* and the chiefe Musicians, before the thousands of Israel in the great Congregation; but loud proclamations to the Church, to the whole world, to present and after times, of that neere and deare necessitude, union and relation betwixt his God and him: he receiving the influence of mercies from God, he returning tribute of prayes againe unto God? Chiefly in the 119. Psalme, which of all the rest, for matter, manner, method, quantitie, qualitie, is, as the Eagle or Phenix amongst (*c*) Birds, as the Sunne amongst Starres, or Lillies amongst Flowers; in every line, verse, stasse, in a wondrous elegancie, and emphaticall expresseion of himselfe, he professeth and protesteth his love to the Word, to the Law, to the Precepts, the Iudgements, the Statutes, the Testimonies, the Commandements of his Lord, which

which as in his judgement, he prizeth, and in his affections he loves above thousands of gold and (d) silver; they being to him (as they ought to be to us) sweeter then the honny and the honny (e)combe: so he resolves to stick & stand to them, (as the Martyrs did in the primitive, and our moderne times) notwithstanding all the might and malignitie of his persecuting (f)enemies. Yea, and he will not onely meditate of them (g)privately, for his owne edification and consolation, in the soliloquies of his owne (h) soule, as the chiefe balme and oyle to all his (i)affections: but even before Kings and Princes, and the great Potentates of the earth, he will (what we will not, list not, or dare not do before the meanest vulgars & plebeans) speake of them, and not be (k)ashamed. Oh *David* (as bullets of one mettall, cast in the same mould) was possessed with the same spirit as the type, that was in *Christ* his antitype, who witnessed a good profession before (l) *Pontius Pilate*: *Dauids* beames came from that Sunne, his sparkes from that fire, his streames from that fountaine which was in his Saviour. hee was as bold as a Lion, to testifie his love, fealtie, and obedience to the Lion of the Tribe of (q) *Juda*: with (r) *Paul*, (s) *Peter*, (t) *Jude*, (u) *Simeon* he professeth his Matter: hee sheweth as it were his liverie, coate, and cognizance, and pinneth the very badge of his profession upon his sleeve, to be viewed of God, men, & Angels. He cares not who view and review him, in cote & in corde, in the inward and outward man, turning his very inside outward; which no hypocrite nor formalist can endure. And herein *Dauids* regular practise, blames and shames our irregularities. There needs no other meanes to make a foule woman blush, that's conceited of her beautie, but to set a faire woman (indeed) besides her: nor to make a selfe-conceited foole keepe silence (as *Roscins* did in *Catoes* companie) but to bring a solid wise man into the presence. I need not redargue our times: *Dauids* profession confutes & confounds our claudications, in which we are so heteroclit and deficient, for matter and manner, in what *David* both professed and practised, as

First, *David* here is not indifferent what Religion he is of; whether he serve the gods of the Ammonites, Moabites, and Philistines, or the true *Iehovah*: whether *Baall*, *Astaroth*, *Dagon*,

d Ps. 119. 127.
& 72.

c vers. 103.

f vers. 95. 85.

16. 23.

g vers. 12, 15.

h vers. 14. 24.

47. 54.

i vers. 143. 162.

165.

k vers. 46.

l 1. Tim. 6. 13.

q. Revel. 5. 5.

r Rom. 1. 1. &

Phil. 1. 1.

s 2. Pet. 1. 1.

t Jude, vers. 1.

u Luke 2. 29.

See my Ser-

mons extant

on this Text,

called *Simeons*

dying Song.

w Iosh. 24. 25.

See M. Bernard
on this text cal-
led Ioshuab's re-
solution prefixt
before his Ca-
techisme.

x Pna via, veri-
tas, & vita.

y Magnitudine
canum secundum
Molan. li. 3. c. 4.
eodem Solinus;

Isidor. li. 12. c. 2.

Picent. lib. 20. c.

134. dubitat sa-
men Albert. lib.

26. as afferit Ae-
lianum etiam li. 3.

c. 4.

z Theologicæ ap-
plicat Aug. ser. 4.

ad fratres (sicut
Augustini) &

Chrysostom. 34. in

Math. tom. 2.

a Misericordiam applicat

August. in ps. 66

& in psal. 102.

b Apud Asian.

lib. 13. c. 12. Mas

Lepus pragnans

fuir.

or the true God : whether he prayse the Gods of gold & of silver, as the Pagans did, even shrines, Crucifixes and Images, as our Papiſts doe; or the living God: But hee resolves with (w) Ioshua, that *hee and his house*, he and his heart *will serve the Lord*. He knowes there's but one (x) way, one truth, one life, one God, as but one Sunne, one soule in man, and one Phenix in the world.

Secondly, David keeps not his Religion to himselfe, in hugger mugger, as a miser keeps his gold from the sight and light of the Sunne : as the great Indian (y) Ants, and Gryphons are said to keepe some Mines, that none can discover them : as many Key-cold carnalists, or luke-warme nevtrell *Laodiceans*, and Machiavillian pollicitians amongst us, that lurke so close as Serpents under the greene grassee, that none can discover them, whether they be *Ephramites* or *Gileadites*, *Israelites*, or *Canaanites*, hot or cold, Protestants, Papiſts or nevters ; hanging as feathers in the ayre, as poyzed in equall scales, fit to be cast with the least sway of the Times up or downe : to be fish or flesh ; to cast their old sloughes and Bills, with the (z) Serpent and the (a) Eagle, to peerenize and pinibletonize, turning their old Coates and notes, their Tones and Tunes with the Times : meere Hermophradites, changing readily their unresolved Religion, as the (b) Hare or Hyena, change their Sexe : meere vertumnian weather-cocks.

Thirdly, David here is not ashamed to prayse God publickly : Hee hangs not downe his head, nor blusheth at the businesse, as many shame-faced (shame Grace) men of our generation, that are not any whit ashamed of the service of sin & Satan : their Oaths are heard as loud as thunder, they breath or bellow out curses and execrations in their anger as Dragons spit fire. In their drunknesse they are not ashamed to be seene toying as Apes, or mad as Tygers, spewing as Dogges, or as Crowes that have eate *Nux vomica* ; reeling in the streetes, as Horses that have the staggers, Calves that have the sturdy, yea perhaps, wallowing as Swine in the channell, &c. Yet these men, are ashamed to serve God, ashamed to be heard, or overheard (in which predicament too, are all our Civill, Morall honest men, till Grace come with power

to their hearts) singing a Psaline, or reading a Chapter in their families; but above all to weepe at a Sermon, which the penitent Iewes did so plentifully, so publickly in the dayes of the (c) Iudges of (d) Ezra, and of (e) Samuel.

But fourthly, *David* though he were once mockt before by his *Sawlike* (f) wife *Micholl* for his profession, yet hee desists not here for that: hee is neyther daunted nor discouraged though then distastd; nay hee was and is more more zealous, according to the nature of true Grace, to rise like the Palmetree, the more (g) supprest; to burne and breake out like the fire, the more prett (h) downe; to spread like the Camomile, the more spurnd and trod: as it was with the Apostles and Disciples, the more Pharisicall beating and threatening they were restrained, the more by the spirit they were constrained to preach (i) Christ. As in the primitive times, the moe that suffered by the *Pagans* and *Arrians*, the moe like spirituall Souldiers, stood in their rankes, and doubled their styles, as their fellowes (k) fell. And though they were mockt and branded with the nicke-names of Cruciferians, in derision of Christ: (for Hell and irreligion had not then hatcht the names of Puritanes and precisians) yet, (though they met not in the nights, as one well (l) notes, to avoyde scandall, and construction) they desisted not eyther for bloudie or unbloudie persecution by tongue, or sword, to meete in their (m) Temples early in the morning, even in *Tertullians* time, and before. Oh where's this zeale, courage profession, in the milke-soppes and mole-harted Christians of our Time; who having by the Ministry and the spirit, sometimes some good sparks kindled in them, the least disgracefull word from a Father, a Mother, a brother, a husband, a *Naball*, a neighbour, a *nebulo*, quencheth all againe? As *Snailes* they plucke in their heades againe in the least storme of opposition: they looke back againe with *Lots* (n) wife, and returne againe to the flesh-pots of (p) *Egypt*, to open professed profanenesse in the least leet and disturbance they have to the heavenly Canaan.

Oh that we could be heated with *Dauids* fires, to profess

c *Iudges*. 2. 4. 5.

6. 7.

d *Ezra*. 10. v. 1.

e 1. *Sam*. 7. v. 4.

f 6. 7.

f 2. *Sam*. 6. 20.

g *Nisitur in pō-*
duis sic Arist 7.
problem. & *Plu-*
tarchus in septi-
mo Sympoſaico-
rum. & *Aulus*
Gellius noct. at-
hica lib. 3. c. 6.

h *Quo magis*
premitur eo ma-
gis affluat ignis.

i *Ast. 3. v. 17.*

18. 19. 20. 21. *ſe*

verſ. 28. 29.

k *Apud Euseb.*

& *Centuriatores*

passim, ſic ſanguis

Martyrum ſemē

Zecheſe.

l *Lorinus Com-*

ment. in cap. 2.

Actum.

m *Pretor Ter-*

ull. in apoll. ſub

finem de Corona

Miliis, aſſerunt

Euseb. lib. 3. cap.

26. Oroſius lib.

7. cap. 12. Nice-

phorus lib. 3. cap.

17. Cyprian. de

Orat. Dom. Cy-

rilus Catachiſ-

mus 6. Imo Pli-

nius Secundus lib. 10. Epiſt. 99. ad Traianum.

• *Luke. 17. 32.*

p *Exod. 16. 3.*

q *Simulata scilicet, duplex iniquitas.*

r *Math. 5. 16.*

s *1. Pet. 3. 16.*

t *1. Pet. 2. 15.*

u *Psal. 116. 10.*

v *Ro. 10. 7. 10.*

w See Doctor *Wakemans* sermon called the true professor.

x *Rom. 8.*

y *2. King. 20. 3.*

4.

z *Nehem. 13.*

a *Marke. 3. 38.*

and practise everie man in his place as *David* did. Oh even this outward profession, if in sinceritie (else its Pharisaicall and double (q) iniquitie) what glory would it bring to (r) God? what an adamant to draw on the weak? what a reall confutation of the (s) wicked? what a agagg and muzzle to the mouthes of (t) blasphemers? what an argument of the fire of (u) faith and inward Grace, if it would shew it selfe thus in outward heats and smoakes? whereas the want of this heat outwardly, shewes our hearts but dead coales. Yea joyning profession and practise together, leaves and fruites, words and workes (else our estate were no better then *Cains*, *Sauls*, *Herods*, *Iudas* his, (w) or *Demas* his) we should inwardly rejoyce in life here with (x) *Paul*, have more peace in death with (y) *Ezekiah*, and (z) *Nehemiah*, and in judgement (a) *Christ* would not be ashamed of us, no more then we here of him.

CHAP. IIII. SECT. I.

David prayseth God Primarily.

FOvrthly, *David* doth not onely thus Piously, Personally, Publickely blesse God; but Primarily. he begins himselfe to leade this heavenly dance, and by example and his authoritie, (to unite these two in one) provokingly and procuratorily, he excites and stirs up others; even the whole Congregation to doe the like, to move after his religious motion: he (as a patterne still to all zealous Magistrates, faithfull and fruitfull Ministers) like unto the (a) Cocke, by the clapping of his owne wings, first awakens & stirs up (b) himselfe from sleepe, saying, *Awake Lute and (c) Harpe, awake my Heart, awake my Tongue, my Glory: I my selfe will awake right early, &c.* And then by his Crowing, his Heraulding, Trumpetting and proclaiming the mercies of God; he awakens (d) others, as here and in severall Psalmes, *Come ye Children saith he, hearken yee unto (e) me, and I will tell you what God hath done for my Soule: as Moses* tould *Iethro* his Father in-law, what God hath done for (f) *Israel* in their eduction out of *Egypt*, and preservation in the red Sea. Thus ought wee that are publicke persons to have

a *Gallus vigilantis Magistratus typus apud Rensner. et Alciatum in suis emblem ac, etiam*

Episcopi: apud Maiolum in diebus canicularib. col. 6. pag. 210.

b *De Gallo hac vid. apud Plin. 10. c. 21. & apud Albers. libr. 23. Litera, G.*

c *Psal. 108. v. 2*

d *Psal. 32. 5. 6.*

e *Psal. 66. 16.*

f *Exod. 13. 8*

have heate in our selves, and to inflame others; to have salt in our (g) selves, and to season others; to have light in our (h) selves, and to lighten others; to bee as Candles on the Tables, as Beacons on a Hill, to illuminate the Countries where wee preach, chiefly the Places, Parishes, Houses in which we live; to shine to (k) others as starres in a darke night; as *Lots* in (l) *Sedom*, as (m) *Daniels* amongst *Babylonians*, as *Iobs* amongst the (n) *Vzzites*, as *Abrahams* amongst the (o) *Hevites*, as *Isaacs* amongst the (p) *Philistines*. We must be as the Northern Pole to the Sea-man, as the Card & Compasse to the Mariner: yea, as the Steare-men in Ships, as Centinels amongst an Armie, to give ayme to the rest, and to have an eye over all, and every one of those that depend on our charge; as a father over every Childe old and young; a Captaine over every Souldier, trayned and untrayned; a Schoole-master over everie scholler, apt or unapt; as a good (q) Sheepheard over everie sheepe weake, & strong, Rammes, & Lambes: not willing that anie should perish by the craft of the Foxe, or their owne default, in eating Rot-grasse; yea, we should bee as the loving (r) Hen, who having a naturall storge to everie chick, both fights for it against the Hawke and Kyte, and clockes it, with the whole brood, after her.

Thus *David* stirres up all and every man of the Congregation, from the heads & the elders to the youngest and meanest, to blesse God; as he oft (s) excites in the Psalmes. He would have high and low, young-men and maydes, old-men and babes, all and every one to performe this taske; yea, the Creatures animate, inanimate, sensitive, vegetative, celestiall, terrestriall, to joyne together with all the servants of the Lord, to praise the Name of the Lord. And sure as the Romaine *Scipios*, the Carthagenian *Haniball*, the Greeke *Meliades*, and of latter times, the Turkish *Bashawes* and other valiant Generals; by their Orations and exquisite speeches of encouragement, (oft viewing and ryding through their Armies themselves, as did that resolute French *Henry* the (t) 4. of famous memorie, *Charles* the (u) 5. *Henry* the 7. of (w) England, with

in 4. extant in English. u *Paulus Iovius & Thuanus de Carolo Quinto.* exact historie in folio, pend by our English Tully Sir *Frances Bacon.*

g *Math. 5. 13.*
h *vers. 14. ibid.*
k *vers. 15.*
l *Gen. 19. 7.*
m *2. Pet. 2. v. 17*
n *Dan. 4. 8. 9*
o *Job. 1. 3.*
p *Gen. 13. 6*
p *Gen. 16. 28.*

q *Bonus magister*
stratus pastor
populi, ut olim,
Homerus de Agamemnone
frugipastor ut Suetonius de Tiberio: plura autem de officio Pastoris, praeceptoris, magistratus, vide apud Aristoteli
part. 2. pag. 711.
721 732. in sua Theologia naturalis.

r *De amore galinae circa pullos*
vide Glossam in Math. 23. v. 37.
Arist. Palladium & Berchorii reductio
lib. 7
pag. 202.

s *Psalm. 134. 135*
147. 149. 150.
chiefly 148. per totum.

t See the book of his warres

w See his

other

x Nehem. 13. v.
 17. 18. 25. 26.
 y Ezra. 1. 17.
 Nehem. 8. 4. 5.
 z Iudges. 3. ver.
 3. 4. 5.
 a Josh. 24. per
 totum.
 b 1. Chro. 10. 7.
 35.
 c 2. King. 9. 20.
 d Eph. 6. 13.
 e 1. Sam. 17. 7.
 45.
 f Gen. 14. 7. 14.
 19.
 g Exod. 17. 7. 9.
 10. 11.
 h ibid. 7. 15. 16.
 i Exod. 15. per
 totum.
 j Iudg. 5. 5. per
 totum.
 k 1. Sam. 11. 15.
 cum Israelitis.
 l 2. Sam. 6. 5.
 in In apocryphis
 Holoferno occiso.

other vigilant and valiant worthies) put vigour and courage in their Armies, vivacitie and spirit in the feeblest souldier, and according to the pollicies of warre, by sounds of Trumpets and Shalmies, beating of Drummes, and other Martiall instruments fought to inkindle sparkes of valour, even in those that were as naturall Cowards as that *Clineas*, or *Dametas* in the *Arcadia*: So a good and godly Superior by his expostulations, as once (x) *Nehemiab*, (y) *Ezra*, and that (z) Angell that was sent from *Gilgall* to the *Iewes*: 2. by his exhortations, as (a) *Ioshua*, and (b) *Iehosaphat* to the *Israelites*: 3. by his provocations and excitings, as *David* here, and oft elsewhere, ought to stirre up all and every one of their depending inferiors, to fight the Lords battles, not to yeelde cowardly to sinne and sathan; to march valiantly, like (c) *Iehu*; to use dexterously all the parts of that spirituall compleat furniture, prescribed by the (d) Apostle: to goe forth against that triple *Cerberus*, the alluring flesh, deceaving world, deceitefull Devill; daily arm'd, as *David* against (e) *Goliath*, *Abraham* against the five (f) Kings, *Ioshuab* against (g) *Analek*, with the power of the might of God Almightye, and when wee have got the least victorie, to be unfainedly thankfull, as were the *Israelites* in the dayes of (h) *Moses*, (i) *Deborah*, (k) *Saul*, (l) *David*, (m) *Iudeth*, to the Lord of hotts, the God of battles, testifying this thankfulness in our words, workes, lives and loves, as *Dauids* Congregation testified theirs in my Text, by blessing God, and by offering Sacrifices and oblations.

SECTIO. II.

*Application of the premisses to Magistrates, Ministers,
 and Masters of Families,*

n Euntes, vel naves
 in Cyprus,
 in Corcyram
 fortissimi praece-
 dit secundum plan.
 li. 8. mat. hij. c. 32
 Solim. 21. or
 Asilian. li. 5. c. 96

IN which duties, as we prescribe and perswade them, so wee must precede in practise: Kings in their Courts, Magistrats in Cities and Corporations, Bishops in their Diocesses, Ministers in their Churches, Cures and charges, Masters, Mistresses and Dames in their houses, and families; must goe before, as the greatest male (n) Deare before the Heard; as the bel-wea-
 ther

ther before the flocke; as the couragious Captaine before the Souldiers: giving the first onset. The superior in every place, in every case which concerns Gods glorie, the spirituall, corporeall, publicke, politicke or private good of anie; must say to the Governed, as *Abimelecke* in another (o) fence, As you see me doe so doe you: and that Apostle of the Gentiles, *Estote imitatores*, Be yee followers of me, as I of Christ Wee in the Church, you in the Common-wealth, and familie, in every dutie, Moral and Theologicall, must set a good paterne, write a good copie, draw a faire sample to those that are under us, even in our owne particulars, for their writing, imitating, and following: Yea, we must also lend them penne, pluckt (like the quills of Turkeys and Porcupins,) even out of our owne wings; we must by our right lines, rule their bookes, and by our right lives, lead their hands; yea, their hearts: we must lend them also working filkes, extracted like the silke-wormes (p) dew, out of the bowels of our practise: we must excite, exhort them by our word; but chiefly allure or lare them by our workes: drawe them, though iron-hearted, by the (q) adamant of our practise, to every dutie commanded in the word, commended by the practise of the Saints. as *David* here by speaking, as an Orator pleades, but by his example, as an exorator, prevails with the whole Congregation to blesse the Lord. Wee in the Ministerie, as wee are called lights (as Christ called his (r) Disciples, and as the Jewes called *Iohn* the (s) Baptist, and the primitive (t) times, *Athenasius*) so wee must by our lives and learning (like those lights that are hung up in some tradesmens shoppes, which inlighten those without doores, as well as the journeymen and prentices within) both have light within our selves, and shine to others. We must be like those lightes or lanthornes, hung out in some Havens in a darke night, to give the Marriners ayme, (every

Civit. Dei li. 21. c. 4. &c. ut magne: sic magnus. 1 *Matt.* 5. 14. 9 *Lucerna arde*, &c. vide apud Pontannum in Bibliotheca conclonum & apud Bosquier, in *Marcum*, c. 6. v. 20. in his rebus conscientiam in initio de laudibus Iohannis. 1 *Orbis terrarum Doctor, oculus Ecclesie*, & atlas fidei distans ab antiquis: *August.* olim malleus hereticorum, &c. cum alijs.

F

passenger

Indige 9. vers.
49.

p De hac Rom-
bica vel verum
Indico, multa
Albertus libr. 20
animal 26. & Fi-
cent. lib. 20. cap.
138. prapine
quar exultu Pin-
cent. 1: 67. prae-
ter Basilium in
exem. hom. 8. ap-
plicas Ambrosius
pse & Theologi-
ce E. emend. 5.
cap. 23.

q De vi & us
Magneti nigra,
habet apud Plin.
lib. 6. hist. c. 23.
apud Ptoem. na-
ti. li. 8. cap. 2. &
apud August. de

u *Mundus mare, Christiani viatores (ut cursores in cursu) Ecclesia nauicula: de quibus eleganter alludis, Pontan. tom 3. Bibl. Gord. in postill. Dom. 4. post Epiph. precipue. Hugo de Sancto Pict. in postillis, pars. 1. p. 297. & 359. cum alijs. w Rev. 1.6. vid. expositionem loci apud August. de Civit. Dei, lib. 20. cap. 10. x De spiritalibus hostijs nov. Seras, id. August. passim, precipue Serm. 252. de Tempore, & in quest. 108. et nov. Test. q. 112. Lege Bachmad. in qu. Theol. Centur. 1. quest. 77. pag. 136. 137. sent. ne omnes Christiani Sacerdotes.*

* 1. Sam. 30. 17. 18. 19. 20.

y Gen. 14. 16.

* 2. Sam. 20. 1. 2.

z 2. Sam. 18. 7.

a Earles of

Westmerland and Northumberland, rebelling anno 12. Elizab.

c Conspiracy in Norfolk, anno 12. Eliz. de quibus omnibus, vide apud Hall, Molinsbed, Speed in Chron. & in libro dicto Anglorum prelia.

passenger over the (u) Sea of this world,) how to steare from the rockes of sinne, and to come safeto the port. of Grace: you in the Magistracie, and you masters (petty Kings to rule, Priests to pray, and to sacrifice prayes, Prophets to instruct in your (w) families; as Divinitie rightly tearmes (x) you.) You, I say, must be like the first moving wheele in a Clocke rightly ordered, after whose motion the rest of the depending wheels move right or wrong, true or false, regularly or irregularly. Which particulars to presse a little further, since wee have brought the point to this perfection already, ayming at a perfecter peryod; I offer to our considerations only these specials.

1. What honour or dishonour we may doe unto God.
2. What good or what evill to the soules of the people.
3. What credite or discredite we reape with men.
4. What peace or terroure we bring to our owne soules.
5. What blessings or what judgements from God, upon our selves or seed, as we are rightly tuned with the hand of grace, or untuned by corruption; rightly affected, with *Dauids* heart and spirit, to do as *David* did; or infected or leavened so with the world and her wayes, that *Dauids* duties are posted off, and sleighted, or pretermitted, as though they nothing concerned us, in these secure and sinfull times.

To give you these as severall pills, or as simples compounded toget her (perhaps, as physically) I would have this seriously pondered: first, That the common people move after our motion, that are the heads; insist in our steps, and write after our copies, whether right or wrong. in which, it stands us in hand to looke to our selves, and to our station, which way we draw or incline; because, as generally we leade millions after us, eyther to victory, as *David* led his men in the recoverie of * *Ziglah*, and *Abraham* his house-trayned-servant-souldiers, in the rescue of (y) *Lot*: or else (as * *Sheba*, (z) *Absolom*, our once Northren (a) Earles (b) *Wyat*, *Drury*, (c) *Iack Straw*, *Tyler*, and

b Anno 1. Maria, 1. Jan. 25.

other

other Traytors) we leade the common people as deluded followers, even to their slaughters, as beasts to be butchered. We are like great (d) pillars, or great stones in great columnes: if we fall, we bring downe and ruinate a great number of pibble stones, common stones, coble stones, with all the fillings of lime and mortar. We are as great Cedars of Libanon, or the great Oakes of (e) Bashan: if we be blowne downe, oh how manie low shrubs, what a piteous deale of rubbish and under-wood doe we shiver and crush and spoyle all to fitters! Wee are as guides to an armie, thorow defarts and thickets: if wee goe wrong, how manie disperse and scatter: how many fall by thirst and famine, or the jawes of wilde beasts? If *Cato* compared the common people of Rome to (f) sheep, who if once one breake out and leape wrong, all the rest follow (as in the Kentish rebellion, after *Jack Straw* and *Tyler*; in the Southerne, once after (h) *William Longbeard*; in the Scythian, after *Tamberlaine* (i); in the Sarazen, after *Mahomet*, when they once turned theeves and pyrats: as in the bloudie rustick Belgick wars (k) after these phantasticks, *John* of Leyden and *Knapperdolin*) I say, if one common man have power sometimes over a multitude, to draw together such ryotous routs as wee have read: one Scythian Shepheard to manie shepheards one (l) Impostor by the helpe of one Monke, so many millions; one *Simon Magus* to poyson with his doctrine, *Act.* 8. 9. one *Demetrius* to disturbe by his faction, even great and populous cities, *Act.* 9. 24. what power then is there in publicke persons to leade virtuously to heaven, or vitiously to hell, to manie soules, as some Popes have done?

Besides, when I consider how much good hath beene done sometime by one private man, or woman; as one *Philip*, *Ioh.* 1. 45, 46. by one exhortation, wins *Nathanael* to Christs acquaintance: one *Andrew* calls his brother *Peter* to Christ, *Ioh.* 1. 40, 41. one Samaritan woman brings the whole cite to heare and see Christ, and so to beleve in Christ, *Ioh.* 4. 28, 29.

Histories, extāt in fol translated out of *Du Verdiers*, *Sanfovino*, and others. I Of the originall and impostures of *Mahomet*, besides *Bodin*, *Volterran*, and *Arab Nob.* in confutat. *Aleor* read chiefly the preface before the *Alcoran*, in the Italian edition, with our painefull *Pursue* in his pilgrimage, lib. 3. c. 3. pag. 199, 120.

d *Alusto* *Germaniani* in sua *summa exempl.* & *similitudinib.* e *Zach.* 11. 2.

f *Apud* *Plutar-*
chum

h Who called himselfe the poore mans protector, slain in Bow church in London, *vid.* in *Chron.*

i See the book extant in 110, of the life of *Tamberlaine*.

k *Vide apud* *Calvinum* & *Bull. gerii* contra *Anabaptist.*

See the booke called *Bellum Rusticanum*: but chiefly of the issues and effects of these Rusticks, read the second volume of *Simon Maubius*, de *dieb. canicular.* tom 3. coll. 1. pag. 467, &c. Also read the history of *Iohn* of Leiden, in the moderne

I Of the originall

one little silly damosell, 2. *Kin.* 5. 3. perswades her Master *Nathan* to seeke *Elisha* the Prophet of Israel, whereby he is healed both of his corporeall and spirituall Leprosie: one Ethiopian Eunuch (if Histories be (*m*) true) preaching and planting the Gospell in Ethiopia: one *Paul*, the Apostle of the (*n*) Gentiles, planting the Gospell amongst the Romanes, the Corinthians, the Thessalonians, the Ephesians, the Philippians, the Macedonians, Achaïans, Galathians, the Collosians, & diverse other (*o*) regions, even from Ierusalem to Illyricum: one *John* founding most of those Asian Churches of Smyrna, Pergamus, Thyatira, &c (which are now, by their heresies in doctrine, corruption in life, pride, ambition and emulation of their (*p*) Teachers, given up to the bodily and spiritual power of Mahumetisme:) one *Peter* converting & building up so manie thousand Iewes, dispersed in Asia, Pontus, Bithinia, (*q*) Cappadocia, &c. one *Thomas*, planting the Gospel in India: one *Matthew* in Egypt, and in Ethiopia: one *Marke* in Mentz, and Trevers: one *Ioseph* of Arimathea, or, as (*r*) *Nicephorus* thinkes, one *Simon Zelotes* in this our Great Brittain, even before the times of *Lutius* or *Eusebius*; as others (*s*) elsewhere. One man the meanes of the conversion of whole households, as *Peter* converting the household of *Cornelius*, *Act.* 10. 44. *Paul* the household of the Philippick Taylor, *Act.* 16. 31, 32, 33, &c. of (*t*) *Crispus*, *Stephanas*, and the rest: yea, one man by one Sermon the meanes of the conversion of some thousands, *Acts* 2. 37, 38, &c. Yea when I consider, how much good one mans endeavours hath done in the Church, in suppressing & supplanting Idolatries and Idolaters, heresies and heretickes, either by the authoritie of the sword, as did *Constantine*, *Theodosius*, and other Christian Emperours in their time; or by the power of the word, as *Athanasius* did the Arrians, *Augustine* the (*u*) Manichees and Pelagians: *Epiphanius* the Nestorians, Eutichians, and the rest of that hellish rabble: as *James* the Apostle is said to confute *Philetus* and * *Himeneus*: *John*, *Appolonius*, (*x*) *Tyanens* (besides what *Peter* by his Apostolicall authoritie did against *Simon Magnus*, and *Paul* against *Ely-*

in *Brevitatis*
causa, vide au-
thores, citatos per
Lorinum Com-
ment. in *Act.*
Apost. c. 8. pag.
390. in folio.
in *Gal.* 2. 7.
o 2. *Cor.* 10. 16.
p De his passim
Osiand. in epitom
Centuriarum
Magdeb.
q 1. *Pet.* 1. 1, 2.

r *Niceph.* hist.
ecclesiast. lib. 8.
cap. 4.

f Of the lives,
deaths, graces
and severall
places, where
the Apostles, E-
vangelists and
Disciples dis-
persed the Go-
spell, reade va-
rious authors,
recited by *A-*
resius, in locis
cit. de Cruce, de
Evangelio, de
persecutione Ec-
clesiæ, &c. chief-
ly in *Lorinus*, in
his comment
on the *Acts*, ca.

2. pag. 40. 42, 43, 44, 45, 46, 47.
t 1. *Cor.* 1. 14, 16.
u Called *malleus hereticorum*, the ham-
mer of heretickes.
x Apud *Abdian*, in eius vita.
y Apud *Lorinum*, on *Doribus*, locis
statu.

now the forcerer; recorded by Ecclesiasticall (y) writers.) Yea, when I ponder how one man, even a private man, as that *Waldo* or (z) *Waldus* of Lyons, by reading the Scriptures comming to the knowledge of the truth, catechizing and instructing, not only his owne family, but even his neighbours (as *Chrysostome* counsailes', according to the best use of his talent: by this meanes propagated the Gospell through the whole Realme of France. Oh when I seriously thinke, that one man may be the organ and instrument of another, though even a lay man, as *S. James* tells us: Oh, thinke I againe, what good might be planted, what sinne rooted out and supplanted! how much might God be glorified, the Church increased, Sathans synagogue ruined: Were many lay men, but chiefly manie Ecclesiasticall men, learned men, great men, publick men sanctified with this spreading grace, and seasoned with the salt of the Sanctuarie.

SECTIO III.

The blessing or bane of inferiours, the pietie or profaneness of the superiours.

Moreover, when I consider, how much mischief sometimes one man hath brought to the Church: one (a) *Nestorius*, being the fire-brand of the world: one *Arrius*, so spreading his damnable Arrianisme, that in *S. Ieromes* time, the whole world groaned, that she was an (b) *Arrian*: one *Nicholas*, so farre spreading his impure (c) *Nicholaitinisme*: *Entiches*, his Eutichisme: *Manes*, his Manichisme: *Mahomet*, his Mahumetisme, as in latter times that smoothe & strict *Arminius*, his * *Arminianisme*, &c. When I consider how one *Boniface*, by taking to himselfe that proud title of *Vniuersall Bishop* (as they say, the voyce from heaven (d) affirmed) brought such poyson to the whole world: one *Dominicke*, one *Francis* (superstitious Fryers) so multiply their disorderly Orders, that from their spawnes are proceeded

eo multis impuri Nicolaitae, de quibus, & contra quos Iren. lib. 1. cap. 27. Epiph. har. 1. 3. Tertull. de prescrip. cap. 46. Hilar. can. 25. in Marsh Hieron. epist. 1. et 48. * Condemned by the late Synod at Dort, by our *Aimes*, and the learned French *Moulin*, confuted. d. Hodie venenum effusum est in ecclesia, vjd. *Mormum* de progressu papatus.

y *Simon* as a second *leary*, attempting to fly, at the prayer of *S. Peter* fell, and broke his neck, as is testified by *Trenewall*, lib. 1. cap. 20. by *Tertull.* in *Apolog.* c. 19. *Cyrill.* *Cateches.* 6. by *Euseb.* *hiss.* lib. 12. cap. 13. yea by *Sueton.* in *Nerone.* cap. 12. by *Lucian* in *Philopseud.* by *Dio*, and other heathens. z *Dei* in *Waldensib.* *Aeneas Sylv.* *hiss.* *Bob.* et *Concilium Toletan.* an. dom.

355.
a *Fax & Fax Ecclesia.*
b *Totius mundi conquestus est, se factum esse Arrianum.*
c *Factum eius ut recitatur, excusatur & lenienter Alexand. Stromas. 3. c. 15. ab Euseb. lib. 3. c. 23. & Theodor. de Fab. Gracor. & a Recept. l. 3. c. 15. assumen ab*

e Revel. 16. 13.

f See the face
and forme of
these Iesuities
in the Iesuities
Catechisme, &c
in *Watsons*
Quodlibets:
made by the
faction of the
opposing
priests.

g *Davus es, non*
adipis apud Co-
micum.

h *Vide pra-*
tionem Pelargi,
in suo Iesuismo:
de domibus &
Collegijs Iesuita-
rum in India,
Peru, alijsque
Insulis, Regnis,
Provincijs.

i *Esaï. 5. 13. ofai.*
10. 3. Ier. 5. v. 5.
et 17. 20. 21. etc.

k *Virg. aenid.*

l *Lucianus in*
Dialogis.

m *Qu. 4. Metamorph.*

n *De sympathia*
inter Naturam,

& Politiam, le-
ge totam Episto-

lam Alstedij, Se-
nasui Resp. No-

rimb. conscripta,
& pref. am an-

te Theologiam
suam naturalem

so many croaking(e) Frogs, so many swarmes of Grasshoppers and Locusts, as ate up all the greene leaves, the fattest and best things in every land, whereon they come: how from one *Ignatius Layola*, are issued so manie ignified fiery Iesuities, Iebulites, (f) Iudasites, world-disturbing (g) *Davisses*, as they bragg of their numbers and (h) powers; their names, like the Divels in the possessed, being called Legions. I say, pondering these things I have justly thought, That as some good and gracious men (such as formerly I have specified) being eminent in gifts and graces, have been the organs and instruments of the glorie of God, of the true information of mens judgements, the reformation of their mindes and manners; by their paines, endeavours, authoritie, preaching, ruling, doctrine, discipline, chiefly their life and example, drawing the plebeians and common people, to vertuous and holy living; withdrawing them from vice: so on the contrarie (as it was in Ierusalem, of which the Lord so oft complaines) from the Rulers and the (i) Prophets, the corrupt magistracie, the carnall, carelesse and unprofitable ministerie in most places in Christendome, (as armed Greekes out of the Trojan (k) Horse, as did diseases out of (l) *Pandora's* boxe, have proceeded all those vices and enormities, which as *Gan-grines* and *Leprosies* spread, and as plague-sores infects the whole bodie of the common people. The vices or vanities of the rulers, tending(as the folly of that (m) *Phaeton*,) to the combustion and confusion of the whole universe: vices, like malignant Planets, moving in the Spheares of superioritie, having ever a pestilent and poysoned influence upon these inferiors, of the observing apishly imitating Laytie the commonaltie (as the bodie after the head, the shadow after the bodie) ever moving after their rulers; the bodie (n) polliticall as in other things, so in this sympathizing with the bodie naturall. Of which, that wee may still give further demonstration, let us observe, and peruse all histories, reflect upon times past and present, historically, experimentally: and we shall see, that in these three States of the Church, Common-wealth, Oeconomie; the governed have beene ever (and still are) cyphers or figures in Gods Arithmetike, scales or blankes in Gods account, well affected to peace and Religion,

gion; infected with faction, divisions, or Idolatrous superstition: according to the temper, qualifications, and dispositions of their governours, Civill, or Ecclesiasticall; they receiving, as soft waxe, usually their impressions from these, of good or of evill, seasoned sweete or sower, ever as (s) Caskes from their liquor. Yea, it being betwixt the heads of the Church, and the Common-wealth and familie, and those bodies of people that have depended on them, as betwixt the head of a great fish and the bodie of the * fish: for if the fish-head sinell well and sweet, the bulke & bodie of the fish sinells well too, be it never so great: if the head stinke and be corrupt, the bodie doth so too. The application is obvious to everie one, with halfe an eye: demonstration scales it. For first, looke upon the state of Iudea, in the dayes of (p) *Abab*, (q) *Ieroboam* the sonne of *Nebat*, (r) *Manasses*, (s) *Achaziah*, (t) *Iehoram*, (u) *Iehoahaz*, (w) *Zachariah*, and other Idolatrous Princes, and you shall see Gods Altars broken downe, the true Prophets banished, or butchered, altars to false gods erected, the worship of the true God defac'd: why so? in *apropriu causa*: their rulers were Idolaters, Baalites; the fishes head stunke. Againe, looke upon the state of the Church in the daies of (x) *Aash*, (y) *Ezekiah*, (z) *Iosias*, (a) *Iehosaphat*, (b) *Asa*, and this our *Dauid*; you shall see the Groves of Baal burnt, his altars demolished, his worship and worshippers abolished, his Priests sacrificed, Religion planted, Gods Altars repayred, the Temple purged, the people conformed, Priests and Levites for preaching and teaching instituted, the Paschever solemnely kept and observed: why so? the Magistrates were religious. the Scripture gives this testimonie of them (how ever with many mixtures of infirmities, in which the good God be mercifull to all his Children) they did that which was right in the sight of the Lord. Such force you see hath example, that *Regis ad exemplum* (d), the whole world followes the example of Kings: which held even amongst the verie heathens: for in the times of *Alexander* and of *Julius Cesar*, (as the Macedonians, so) the Romaines were warriours: in the times of peaceable *Augustus* (as in the dayes of *Salomon*) men were studious of (e) peace, *Ianus* his gates were set open: in the

o *Quosemel est imbuta recens, servabit odorem, testis diu, Horat.*

* *Sic alludunt Geminiani in summa exempl. lib. 4. de nat. & volat. & Petrus Berch, reductory Moralit lib. 9. c. 1*

p 1. King. 18. v. 21. 30.

q 1. King 14. v. 9. 16.

r 2. Chro. 33. 6. 7. 8. 9.

s 2. King. 1. 16. t 2. King. 3. 1.

u 2. King. 1. 1. 2.

w 2. King. 15. vers. 8. 9. 10.

11: 13

x 2. King. 14. vers. 3

y 1. Chro. 30. 31. 32. Chapters.

z 2. King. 22. 1. 2.

a 1. King 22. v. 43.

b 1. King. 15. vers. 3

c 2. Chro. 30. vers. 18. 19.

d *Regis ad exemplum totus componitur orbis c Pacem se possimul omnes.*

f *Observatio*
Gnawarhi in
 suis Epistolis sa-
 mularibus, & de
 Cassiani Iurisc,
 in suo Catalogo
 gloria mundi,
 g *Ignobile, &*
 mobile vulgus,
 h *Quo se qua-*
 ram motantem
 protea nodo,
 i *Colorum mutas*
 Polipus piscis, ad
 similitudinem
 loci: sic Aris. li.
 q. *de anim. c. 37.*
Solin. l. 32. Olanu
 lib. 21. c. 21.
 k *De Cameliene,*
 hac Plin. hist. l.
 28. c. 8. & *Atti-*
 an. li. 2. hist. c. 14.
 l *De Hyena, hac*
 Athen. li. 1. c. 26
 m Calling
 Christ in deri-
 sis a Galilean,
 the carpenters
 sonne, with the
 like vituperati-
 ons, apud Theo-
 doretum.
 n 2. King. 19. v
 10. 11.
 o Exod. 8. v. 15
 p Luk. 22. v. 2.
 q Luk. 13. 18 &
 14 v. 20.
 r Luk. 23 v. 20
 23.
 s Acts & mo-
 numents of the
 Church abr'd
 ged, by M. Ma-
 son, folio 203.

the times of *Commodus*, *Heliogabalus*, *Nero*, and other such
 luxurious Goates, Rome was as (f) a stewes: in the dayes of
Marcus Aurelius the philosopher, all were studious of Philo-
 sophie; as in the Ecclesiasticall histories, in the daies of reli-
 gious *Constantine*, the Court, (yea the Campe) was as a Church,
 a center of zealous divines: in the dayes of *Julian* that accur-
 sed carelesse Apostate, his Court was full of Apostolicall turn-
 coates. So are the common people blowen as (g) weather-
 cockes, even as the windes come from their governours; East,
 West, North, South, changing (as that (h) *Proteus*, (i) *Poli-*
pus, or (k) *Camelion*, even as the (l) *Hyena* is said to change sex)
 according to their rulers coloures, being ever, as our common
 peoples proverbe is, and as their practise hath beene, and ever
 will be, on that Religion which the King is of: as wee say of
 dogges, ever taking the better side. If *David* blesse God, as in
 my Text, the people blesse God too. If (m) *Julian* the Apo-
 state, *Rabshakes* (n) and *Senacharib* blaspheme God, and pre-
 ferre the gods of the Gentiles before him; so will the people
 blaspheme him too. If *Pharaoh* (o) harden his heart, and dis-
 talle *Moses* and *Aaron*, his Courtiers and the Egyptians will
 harden their hearts too, as the nether milstone, pushing af-
 ter Israel, till they sinke like a stone in the midst of the Sea.
 If the popish Princes persecute those of the reformed Reli-
 gion, the Prelates are more malignant, (as the (p) Pharisees
 were more spirefull against Christ, then (q) *Pilate* himselte:
 and if Princes and Prelates prove dragons, to devour the
 poore Saints, the plebeians will be at least serpents to sting.
 The Bishop of Aix with the president *Cassane*, the Archbishop
 of Arles; with others, had no sooner apprehended a Book-bin-
 der, for selling of Bibles, which they vilified and undervalued,
 below some lascivious pictures, (which themselves had
 bought) but presently the common (r) people crie (like the
 howling of so many wolves, like the barkings of so manie
 dogges,) A Hugonote, a hugenote: a Lutheran, a He-
 reticke, to the fire with him, to the fire with him; let him fry
 a faggot: An invincible Achilleian argument, concluding in fe-
 rio, which Christ himselte and his Apostles, could never have
 answered, had these men had them in their power. Such im-
 pressions,

pressions, the ring-leading examples of the superiours worke in the common people, even more monstrous and hideous, then those that are wrought by the force of imagination: of which wee have so many wonders related by (s) *Lodovicus Vives*, (t) *Pasquier*, (u) *Winrich*, the french (w) *Montaigne*, & (x) others both Physicians & Historians. Come frō the generalitie to particulars: looke into our cōtrie Townes and Villages, in that reference and relation betwixt Land-lords and Tenants; and you shall easily see them drawe both in one yooke, to good or evill, Religion or superstition, pietie or profaness: we neede no other witnesse of this, but our eyes and eares. In this our Ireland, in which we that are Protestants, are planted as some handfuls amongst such swarmes of Papists, as Israelites amongst Egyptians, as *Jacobs* seed in the lightsome (y) Goshen of the Gospell, it being popish (z) darkenesse round about us, horrid and fearefull, more then Egyptian, or (a) Cimmerian: See we not our selves in respect of them, like the armie of Israel, in the time of *Ahab*, as some litle flocke of Kyddes here and there scattered; they being as those Syrians that filled the (b) cōntrey: hath there not beene meanes used, both by Word and Sword, to purge their popish leaven, to bring them (as once the Gentiles) out of the power of (c) darkenesse, to annoynt them with (d) eye-salve, to plucke them as brands out of the (e) fire, to bring them to the knowledge of the (f) truth, but all in vaine? have wee not lost our oyle and labour? are they not seled worse then *Moab* in their popish dreggs? are they not like *Babell* (g) incurable? doe they not yet (as if they were posselt with deafe Devils) stop their eares with the deafe (h) adder, and will not heare the voyce of the Charmer, charme he never so wisely? Doe they not fly our Churches & congregations, worse then the serpent flieth the Ash; or as *Moses* fled from his (i) tod; as though there were some serpentine venom in our doctrine or discipline? can they be brought into our spirituall (k) feasts, by any reasona-

s *Lodov Vives*, in his 3. booke of the Soule, speaking of feare from imagination.

t *Libr. 6. Des Recherches de la France*, cap. 8.

u *In Comment. de monfrisc. 17*

w In his first booke of his *Es. sayes* in folio, chapter 21. sic in lib. 3.

x *Vives in Comment. in c. 25. lib. 13. de Civitate Dei*, sic *Ambros. Parr. in pradi. Commens. Winrichi*, cap. 17.

y *Gen. 47. 27.*

z *Exod. 10. v. 23.*

a *Cimmer. oppidum, in Boschoro secundum Ptolema. lib. 6. c. 6. c. 11. c. 13. vel in Boschoro*

as & *Cimmeri in Italia, secundum solum, & Ciceronem academi. 3. ubi raro aut ubi quam Solis splendescit, vel secundum Solinum c. 21. ibid. Sex mē-*

ses perpetua non una die una nocte totius volvitur annus: *Olaus. li. 1. c. 1. Hinc adagium Erasmi munitus ad Mela, Plinio, & Lactantio lib. 4. In suis Cimmeria tenebra, sic Pontica tenebra, at magis formidabilia papistica. b. 1. King. 10. 27. c. d. 16. 18. d. Rev. 3. 18. c. Ind. v. 23. f. 2. Tim. 2. 25. g. Sec. M. Crasphantes*

zealous & learned sermon on that Text and subject. h. In *psal. 1. Exod. 4. 3. k. Luk. 14. v. 23.*

b/c

l Exod. 10. 10.
m Matth. 13.
n 33. 14. ex Esa. 9.
u Rom. 11. 8.

o Ier. 18. 12.
P Psal. 12. 4.

p Echinos pifces
qui fifens navi-
gis, detinet; ad-
versus & remod,
& velas. Aelian.
li. 1. cap. 27. P. l. m.
li. 12. c. 1. Albers.
lib. 24. anim. ex
Arist. li. 1. anim.
lib. 2. cap. 14. re-
citas. & Basil. in
Exemero, hom. 7.
Inflat. Plin. in
pratoria navi
Anthony.
q Judges 4. 8.
r Ruth. 1. 16.
s 2. Sam. 5. 21.

ble compulsion ? are not their hearts (like clay in Summer) growen harder and harder, even as (l) *Pharaohs* ? as their eyes more (m) blind ? their wils more perverse ? their mindes more (n) malignant ? Now from whence growes all this obstinacie ? obduracie ? refractorie perversenesse ? Besides the common plea, which, as a payre of Shipmens hose, or as a nose of waxe, fits them at all assayes, That they must doe, and will doe (for wickednesse is ever (o) wilfull) as their predecessors ; fathers, and forefathers have done, (Poperie, like frenzie, madnesse, and some lethargicall sicknesses, running in a bloud, and being like their intaled lands, hereditary.) As thogh some northren blew-cap borderer, should argue, My father was a taking man, and never died in straw, but went up Hemp-street, & down Gallowes gate ; and therefore Ile goe that way too, Or as though some young *Dalilah* should argue, My mother was a good Cathollicall univerrall woman, & did good service in the Stewes, both to the Seculars & Clergie of Rome ; & therfore Ile do so too. Besides I say, this pestilent and peevishe plea ; the chiefe (p) *Remora*, that holds them from obedience to God and *Cesar*, the chiefe block in their way to Religion, the chiefe filme and scumme which is over the eyes of the multitude (even that *fax fax populi*, the promiscuous common people) is the practise of their superiors, the example of their Landlords : for so they vent and reveale themselves in plaide termes. And so wee see indeed in their practise, that if their Landlords go to the Church, the tenants will go too : even as *Baruch* said to *Deborah*. *If thou wilt go to the Battell, I will go too ; if thou wilt stay I will stay (q) too.* (as *Ruth* said to (r) *Naomi* : as *Istai* (s) said to *David*.) Surely whithersoever they go, these will go too ; they cleave like burrs to their Landlords : so that bring them to Church that are heads, and the commonaltie follow, as the shadow the bodie : the practise of the great ones (as the needle drawes on the threed, as the aule or bristle drawes on the shoemakers tach) draw on the meane ones ; yea (for ought that I see) our common Irish depend on their Landlords, for their bodies and estates (as on their Priests for their soules) for religion or superstition, heaven or hell, more then on the Word, on *Moses*, the Prophets, the Apostles, more then on *Cesar*, or on God himselfe. Eyther of these

(r) these, are as (u) *Simon Magus* to the Samaritans, as *Diana* to the Ephesians, *Alt.* 19. 28. as the Penates or household-gods to the Gentiles, even all in all, *Instar omnium*, their Delphick * Oracle, speaking *extripode*, their *Pythagoras*, their *ipse* (x) *dixit*, their *Domine* (dic) *factotum*, on whose sleeves they pin their soules, to carry them whither they please; eyther to heaven, as the Angels did (y) *Lazarus*; or to hell, as *Mephistophilus* did their Doctor *Faustus*; or to Purgatory, as they thinke the Paganish *Traian* (z) went. So that, get the Landlord to the Church, as he that pulls but one linke of a chaine drawes all the rest, wee shall draw our (otherwise obstinate) Irish to our Church, as if chained and linked by the cares: but without removeall of their Priests which poyson them, and by mulcts or what else, moving their Landlords to conformitie; all our paines, preachings, perswasions, impositions upon the Communitie, is but with the Dolphin and Salmon, to swim against the streame, to wash an (a) Ethiopian, to white a Blackmore, to take out a Leopards spots, & by water to cleane a peece of clay; (as *Gardner* said in his policies, in another (b) case) to strike off the branches and to leave the roots; according to the allusion of *Anacharsis*, to seeke to catch the little flies in the webs of our lawes, and to suffer the great ones to breake through.

SECT. IV.

More speciall application to Masters of families.

Having them, looke into private families, and we shall see, like Master usually, like man; like father, like sonne; like crow, like egge: yea of (as in *Ahab* and (c) *Iezabel*, *Ananias* and (d) *Saphira*) like husband, like wife; eyther combined in evill, (as *Simeon* and *Levi* (e) in bloud) or, as *Zachary* and *Eli-*

Cambyse, *Agamemnoni*, *Amilcari*, *Epimonda*, *Eschilo*, *Philippo*, *Dionysio*, cum alijs. vide apud *Valerium lib. 1. cap. 8.* *Pausan. in Arcadick Herodotum lib. 7.* *Diodorum, lib. 10. lib. 15.* apud *Ciceronem de Fato*, *Spudam* & *Plutarchum in Alexandro*, praecipue apud *Maiolum in diebus canicularibus*, part. 2. coll. 2. pag. 96. 97. 98. 99. &c. x *Autos epla.* y *Luke 16. 32.* z Helpt out by the prayers and suffrages of *Gregory* the great. a *Ierem. 11. 23.* b He meant, La: *Elizabeth* should rather have beene cut off, as he & *Bonner* laboured: the meaner people martyred. Foxe Mart. c 1. King. 19. 1 & 21. 8. d *Altis 5. 1. 2. 3. 4.* e *Gen. 49. 5.*

e The Semia-
ric Priests, and
their Lādlords
wholly sway
the bodie of
our Irish Pa-
pists.

u *Magus dictus*,
non quia scru-
tor uatira;
qualis magus
fuit Apollonius
Tyranus, apud
Iustin. q. 24. &
Philastrat. in e-
ius uita, quales
& magi persici,
apud Thilon. lib.
de legibus. apud
Proclum, lib. de
Magia qualis
magus nostrer
Cardanus (imo
ipse Salomon)
Alchymum Mag-
cum alijs, sed
Magus Demoni-
acus, ut olim Ely-
mas, *Actis 13. 8.*
Iannes and Jam-
bres, *Exod. 7. 11.*
Faustus, Cornu-
lius Agrippa, &c.
diverse Fryers.
* De Delphico,
vel Dodoneo A-
pollonius oraculo,
cum responsionib.
ambigujs Cresc.

f Luk. 7. v. 6.
g Act. 18. v. 2.
h Gen. 17. v. 23
i Gen. 22. 7.

k Gen. 4. 4.

l Job. 12. 13.

m Philomena,
ſic dictus 12 Phi-
los quod eſt a-
mor, & mero,
deſectus, queſi
deſectus amoris
cantandi, &c. De
cuius cauſa ſenſus
vide apud Plin.
lib. 10. cap. 29. &
cap. 42. Theolo-
gica applicat
Berchorius vedu-
ſtorij moralis: li.
7. c. 30. fol. 159.

n 2. King. 2. 23.
24.

o Gen. 24. per
ſonam,

p Gen. 18. v. 18

q Gen. 14. v. 14

r Maſh. 8. 8. 9.

zaberb. (f) *Aquila* and (g) *Priscilla*, united in good. Yea gene-
rally, ſuch a governour, ſuch a family: if *Abraham* beleve, his
whole houſhold, at Gods commandement, are (h) circumciſed:
if he ſacrifice, *Iſaac* of a child is acquainted with (i) ſacrificing,
and is able to diſcourſe of it: if *Adam* ſacrifice, *Abel* offers up
too, the beſt of his (k) lambes: if the Iewes ſpread the high
wayes with boughes, in the honour of (l) *Chriſt*, the children
will cry *Hoſanna* to the higheſt: if the father bleſſe and praife
God, and ſing *Psalmes* in the family, as *Præcentor* beginning the
quire, the reſt (yea the leaſt) follow in their holy anthems: e-
ven as the Congregation here follow *David* their firſt mover,
who ſets the reſt on work, as the (m) *Nightingall* by her prick
in her breſt, firſt awakens her ſelfe, and then by her carolling
ſets a worke the *Marle*, the *Finch*, the *Lionet*, the *Larke*, and
all the quirſters of the woods and fields: Where on the con-
trarie, where the *Governors* or *Maſters*, uſually make no bones
of oathes, no not of the wounds and bloud of *Chriſt*, which in
their madneſſe ſometimes they teare, as *Dogges* doe *Kydds* or
Lambes; you ſhall heare the ſervants, yea the children, as the
croakings of ſo manie *Toads*, the hiſings of ſo many *Snakes*,
caſting out of their mouthes ſquibs and firebrands againſt the
Almightie: the young *Cocke* learning, as the old crow; as the
young *Nithingales* are ſaid to repeate and crowd ſuch tunes a-
lone, as they learne from their males. So that you ſhall as eaſi-
ly diſcerne by the tongues of children abroad, how their pa-
rents are affected at home, to Religion, to the Word, to the
Preachers, the *Ministerie*, yea whether *Proteſtants* or *Papiſts*;
as you ſhall diſcerne fire in the houſe, by the ſmoake of the
chimney: For why doe thoſe forty children (deſervedly de-
voured by two Beares) blaſpheme the Prophet (n) *Eliſha*, with
Come up thou bald pate (as ſome profane impes abuſe and abuſe
the *Ministers* of theſe dayes,) but that their irreligious pa-
rents had given them a preceptorie practiſall lecture of imita-
tion? So for ſervants: *Abraham* hath a ſervant as faithfull un-
to him as his owne (o) ſoules. why ſo? *Abraham* himſelfe is
faithfull to God, and traines him, and the reſt, in (p) religious
(as well as militarie) diſcipline (q). The *Centurion* hath his
ſouldiers obedient unto (r) him, its no marvell for he himſelfe is
obedient

obedient to Christ, even in the obedience of (f) faith. *Corne-
lius* hath his souldiers fearing (t) God, whom he sends to Ioppa
for *Peter* : but the *Encomium* of himselfe is first, That he was
a (u) devoute and religious man. So on the contrary : Is *Pha-
raoh* churlish against *Moses* and * *Aaron* ? his Courtiers thrust
them out of his presence. Is *Abfalon* bloudie hearted against
(x) *Ammon* ? his servants upon the least (y) motion, are blou-
die handed. Is that rich churle cruell against *Lazarus*, giving
more to his hounds and spannels, then to the poore ? we shall
see his servants so too : there's more mercie in the medicinable
tongues of the (z) Dogges, then in eyther Master or men. Yea
lastly, doth *Ioshua* serve the Lord ? then all his household will
serve the (a) Lord. Doth *Zacheus* beleeve ? then salvation
(because justification and sanctification) comes to his whole
(b) house. The convert *Taylor* baptized ? then is his whole
house (c) baptized. There's a Church said to be in the house of
Christus, *Stephanus*, (d) *Philemon*, in respect of religious duties :
why so ? their masters are religious. whereas in some houses
there's no more shew of religion, then in the house of a Turke, a
pagan, or a savage Barbarian (unlesse idle and vaine jangling,
rybauldrie talke, hellish contentions, Thebane (e) carding and
dycing, racketting and bandying of blasphemous oathes, be re-
ligion :) Why so ? There's no life in the head, no heate in the
heart, no zeale, no grace in the Governours : therefore the go-
verned be eyther luke-warme (f) Laodiceans, or key-cold, e-
ven altogether godlesse and gracelesse. Not that I denie, but
that an *Abraham* may have to his sonne an (g) *Ismael* ; an *Isaac*
an (h) *Esau* ; a *Jacob* an incestuous (i) *Reuben*, a bloudy (k) *Si-
meon* ; a *Noah* a (l) *Cham* nor that I am ignorant that an (m) *E-
lisha* may have servant a lying *Gehezai* ; a (n) *Philemon* a runna-
gate *Onesimus* ; the best Master the worst servant, even Christ
himselfe a (o) *Indus* : or that the worst Master may not some-
times be (p) blest in, and by a (q) good servant ; as *Laban* in
Jacob : or that a *Nabal* may have such about him, as are honestly
affected to (r) *David*, and to such as feare God. Which instan-

Cod. lib. 3. lit. 43. & C. epist. 35. c. 42. 43. f Rev. 3. 15, 16. g Gen. 21. 9, 10. h Gen. 26. 34.
i Gen. 35. 22. & 49. 3. k Gen. 34. 25. l Gen. 9. 22. m 2. King. 5. 26. n Philom. 2. 11.
q Iohn. 6. 71. p Gen. 29. 20. q Gen. 30. 27. r 1. Sam. 25. 14, 15.

f Rom 9.15.16.
t Reade my O-
rigins repen-
tance, extant in
fine libr.

u O quam ve-
lox fit ſpiritus
ſancti gratiam
ſcriba non egens
tempore, ut pre-
dicans patres.

* 2 Sam. 15. 12.

x Gen. 19. 4.

y Jer. 18. 8.

z 10. 1. 2. & 28. 1.

⊕ 37. 15. et 38.

4.

a Matth. 17. 1.

39. 41.

Mark 15. 21. 13

a Iudg 9. 4. 5. 6.

16. 17. 18.

b 1 King. 18.

20.

c 1. Reg. 22. 8.

d verſ. 24.

e Of the tragi-

call ends of

both theſe, as

alſo of G. ffrey,

Clarke, Dale,

Coxe, Beard,

Browne, Baul-

ding, Bradway,

Foxford, Pawy,

Long, Honer,

Elorker, Capon,

Sardine, with

many moe per-

ſecuters. See at

large in Marty-

rol. & in brieſe,

in the Acts epi-

tomized, fol.

378, 379.

a 1er. 2. 8. 16.

ces prove thus much only : That God is a free ſpirit, and gives his grace freely, to whom he will, as he (f) will ; neyther tyed to (t) bloud, affinitye, conſanguinitye, nature : and that the worke of grace can no more be hindred, then the ſhining of the Sunne, the motion of the heavens, or the flowing of the (u) ſea, in thoſe that are his ſervants ; though they may perhaps by the hand and tongue-persecutions of carnall maſters (as too many religious ſervants and prentices in our cities, townes, and corporations experimentally and bleedingly feele) be too too much oppugned, oppoſed, diſcouraged, clouded, and eclipsed . It holding true in the generall and in moſt particulars for all this ; notwithstanding that in every ſtate and condition (ſome few rarely excepted) the Governours and thoſe under their charge, cyther in good duties, as *David* here, and his ſubjects : or in miſchiefe and wickedneſſe, as did *Abſolon* and * *Acbitophel* againſt *David* ; the elder and younger (x) Sodomites, againſt juſt *Lot* ; the Priests and the (y) people againſt *Jeremie* ; the Scribes, Pharisees & *Synedrini* of the Jewes againſt (z) *Chriſt* ; *Abimelech* and the men of (a) *Sychem*, againſt the ſeede of *Gideon* ; *Iezabell* (b) and her Idolatrous Prophets, againſt *Elias* ; (c) *Abab* and (d) *Zedekiah* againſt *Michay* ; *Ephraim* and *Manaſſes* againſt *Judah* ; the Seminaries and the Ieſuites againſt the ſtrictest, and greateſt, & ſincereſt of the Proteſtants ; *Gardner*, *Bonner*, with their Officers, Officials, and bloudie Bayliſſes, Summoners, Sheriſſes, and Sargeants (ſuch as Sheriſſe *Woodroſſe* (e) and the Bayliſſe of *Crowland*) againſt the ſlaughtered Martyrs in the time of *Queene Mary*.

SECTIO. V.

How the godly or ungodly Miniſter leads many to heaven or to hell, by his life and doctrine.

BVt of all the reſt, as we have ſhowne in the Magiſtracie and private Families, this holds moſt authentique in the Miniſtry : that, according to the Prophets phraſe, *Like Priest, like (a) people* ; like Pattons, like pariſhioners. Seldome ſhall we ſee a flocke thrive under a careleſſe Paſtor, who feedes & cloathes him-

r Heptaphon
Echo, and Plin.
lib. 36. cap. 15.
f. Math. 8. 9.

* Job. 2. 2.

t 2. Sam. 20. 18.

* Plus oculatus
reflit, quam au-
ricularis decem.

u Gen. 27. 32.

* Luke 4. 23.

x Apud Virg.
Æneid.

y 2. Sam. 9. 3.

z 1. King. 15.

like (r) Echoes, all tongues, Stentor-like, to cry and command; no hands, no hearts, to execute ought. And sure when we say to our people, as the (f) Centurion to his servants, *Do this*, but do nothing our selves: when, like Church-bells or Inn-keepers signes, we direct and call others in, to feast with Christ, as did his Disciples at the marriage feast, & yet hang out our selves, as markes & crosses by the high way: when we direct others how to journey towards *Syon*, and yet stand still, as the Jewes at the corps of (t) *Amasa*, and never march foote forward our selves: when we set true notes to others, yet sing jarring notes our selves: seeming to steere from the rockes of sinne, yet making daily shipwrack our selves: giving caveats and cautions against these sinn-poysons, which we gulp downe our selves. the people, which looke at the lives which we leade, more then at the doctrine which we teach; our lives being to them, * ocular and reall Sermons, our words but verball: thinking we speake but for our pensions (as Lawyers for their fees) but practise according to our hearts perswasions; seeing us to have *Esau's* hands, though they heare us to have *Jacobs* (u) voyce, as though we our selves knew another way to heaven then what we teach them, (like some Vintner, that keeps a better cup of wine for his owne tooth, then that he drawes out to his customers) they are so farre from being moved with our doctrine, which they see crossed and contradicted by our doings, that in their hearts e- ver (sometimes with their tongues) they bid us *Physicians*, * Cure our selves, and then they will follow our prescripts: other- wise they wil neither be phlebotomized by such Quack salvers, nor be dyeted by such Empericks. And indeed, to looke more curiously into the point, is it likely that we should draw others unro good, when our selves are so bad? is he probable to be a good steward to another, that never knew how to thrive him- selfe? (*nemo dat quod non habet*) can he beare others on his back, as *Aeneas* his father (x) *Anchises* out of the Trojan flames, that like *Mephoboshe* h (y) or *Asa*, is lame or (z) gowtie him- selfe? can he guide others amongst Cole-pitts or Lime-pitts, that's blinde himselfe? can he, in whose affections there's death to any good, and in whose life dissolution, kindle in others de- vation? can a dead coale kindle greene wood? can any light

his candle at a stinking candles snuffe, that hath onely γ like hell fire) heate without (a) light; stinke to offend, no light to delight? can one drinke pleasingly at a puddle? can one bring that which is cleane, from that which is uncleane? can the poore people gather the (b) figges of nourishing edification, or the pressed grapes of right application, from the thornes and thistles of an unholy and vaine conversation; or not rather the grapes of Sodome, the gall of (c) Gomorrah, such unfavorie rotten (d) figges, as will surfet the soule, and such sower grapes as will set the teeth on edge? Therefore, to conclude this point, these premisses considered, let all us, whom God hath fixed in his ~~higher~~ orbes, move regularly, that we may have a sweete and gracious influence upon these inferiours, that our perswasions, joyned with our practise, may fall, as the first and latter (e) raine, upon the tender hearbes, yea, as the dew of Hermon, upon the fruitfull Vallie. Oh, we know, that masters worke goes best forward, which saith not onely to his servants, Doe yee (for so his trust and credulitie may bee abused) but, Doe wee such and such a businesse; that sets his owne hand to the worke. The wals of Ierusalem are like to bee reedified, and their decayed houses rebuilt, by the remainder of the captivitie, when there is such a superintendent as (f) *Nehemiah*: and when the Princes, and Peeres, and Elders contribute so largely and * liberally, as here in this Chapter, in *Dauids* time, the worke is likely to go forward: so when the great Architects, the maine master builders, in the Church, Common-wealth, and familie, set to their hands and hearts, to the building of Gods spirituall Temple, to the setting forward of Gods plough, to the planting of Religion, supplanting of profaness, and superstition; then are wee likely to have many spirituall Temples erected, *Dagon*, and *Baal* dejected; then may wee hope to see, as in the dayes of *David* and *Salomon*, a flourishing Church, and weale publike; then may wee hope for Ioviall and Saturnall times, a golden age, not an age for gold, *Ha'cyon* dayes; expect a happie harvest of peace, mixt with grace, when we have such seed-men. When there is such light in the eyes, the whole body is like to be (g) inlightned; yea this triple bodie, Oeconomicall, Politicall,

H

call,

a See Master Greenwood's tormenting *Tophis*, but chiefly *B. Wilson* of Christs descension into Hell, in folio alledging the Fathers, and scholemen concerning hell fire.

b *Math.* 7. 15.

c *Deut.* 32. 33.

d *Ier.* 24. 2.

e *Deut.* 32. 2.

f *Nehem.* 7.

vers. 1. 2. 3. 4. 5.

* vers. 70. 71.

g *Math.* 6. 27.

h *Mash.* 5. 16.
i *Exod.* 40. 38.

k *Verbum pra-*
dicatum.

l *Verbum in-*
carnatum.

John. 1. v. 1.

m *vers.* 4.

n *Hauris lucem*
a sole, ut spongia
aquam: Melich-
us in lib. 2. ca. 9.

o *Plinij ergo ab*

Arist. lib. 4. de

gen. animi 8. 10.

alter *Sol dictus.*

o *Mash.* 3. 10.

11.

p *Exod.* 13. 18.

19.

q *Revel.* 3. 1. &

3. 1.

r *Act.* 11. 24.

f *Tit.* 1. 4.

t 2. *Tim.* 1. 5

u *De laudibus*

Pauli hom.

w *In vita Au-*

gustini.

x *In oras, fune-*

bris.

y *In vita Cal-*

vini.

z As that deep

Whitakers, lear-

ned *Raynolds,*

zealous *Per-*

kins, eloquent

Humfrey, quicke

omnibus alijs,

call, Ecclesiasticall inlightened, inliv'ned: chiefly, we in the ministerie, when our lights shine before men. This tends to the glorie of the Father (h) of lights; this shewes others, the way out of the darkenesse of Poperie, and profanesse: Oh our light of holy life, and learning, like the pillar of fire in the (i) wildernesse, leades many out of the desarts of Zin, of sin, to their celestiaall Canaan; as an adjunct to the light of Grace, taking light from the word of (k) light, or that word (l) Christ, who is the (m) light; as the Moone from the (n) Sunne: as the Starre did the Easterne (o) Magi, wee lead many to Christ. Oh when such a man as *Moses*, and *Aaron* goe (p) before, what Israelite will not follow after, and come cheerfully out of the Egyptian bondage of sinne, and the power of the spirituall *Pharaoh* the Devill, to the constant resolved service of the true God, in the wildernesse of the world? When the generall is a Lion, it will put valour into the Souldiers, though but Harts and Hares. The name of a *Scipio*, or *Cesar*, doth Romanize, and Masculine the most effeminate spirit. Oh, when such an Angell or (q) Starre, is fixt in a settled Ministerie, of whom the hearts of Gods people can give such testimony, as Saint *Luke* doth of (r) *Barnabas*, *Paul* of (s) *Titus* and (t) *Timothy*, *Augustine* and *Chrysostome* of (u) *Paul*, *Possidomus* of (w) *Augustine*, *Basil* of (x) *Nazianzen*, *Beza* of (y) *Calvin*, *Melanchion* of *Luther*, the Church of Geneva of *Beza*, *Virell*, *Fains*, and *Farrell*, *Zunch* of *Zuinglius*, *Tyger* of *Gualter*, & many Churches and Common-wealths of that zealous *Zanchy*, learned *Peter Martyr*, solid *Bullinger*, acute *Bucer*, with other laureat (z) English, Germane and Belgicke lights, shining in illumination of knowledge and sanctification of life: Such a man, such a Phenix, such a messenger, one of (a) a thousand, shall declare unto man his righteousnesse, binde up the broken (b) hearted, speake a word in due season to him that is wearie, turne the hearts of the Fathers to the Children, as was said of *Iohn* (c) Baptist. Where such a one is, his verie fame, as an ointment powred (d) out, gives a sweete perfume, drawes hearers to him as the Adamant, Iron; as the Cæcian windes the *Fulke*, melodious *Playfere*, holy *Greenham*, deering *Dent*, painefull *Wilket*, &c.

a *Iob.* 33. 23. b *Esay.* 61. v. 1. c *Luke.* 1. v. 17. d *Canis.* 1. 2.

cloudes:

(f) clouds: yea, as *Orphens* his Harpe drew (f) Trees, and *Ariens* the (g) Dolphine. Yea as the sent, and odour, and beautie of the specious (b) Panther drawes the admiring beasts to admiration, imitation: the majestie of vertue being such, that even the vitious, that cannot attaine her, yet admire her, * as the Greekes did *Hellen*; and gaze on those vertuous ones her favorites, which are in eminent places, as the Owles and Beetles upon the Sunne. There needs no other Cummin-feed, to bring the Lords Doves to the Coates & windowes of Gods house; yea to build in the sanctuarie, then Gods voyce uttered by a sanctified organ. Yea whereas a wicked life, (as the sinoake, and Rats, and Mice, and stinke drives Bees from their hives,) drives men from our assemblies, and makes them withdrawe, to their owne (i) perdition: On the contrarie, there should neede no other law, nor compulsion, nor Ecclesiasticall discipline, to bring to the meanes, whether Popish or Protestant, Athistical or Papistickall refusants, or recusants; if there were in all our ministerie, which (*hinc ille lachrymae*) in manie places there is not, mortification and sanctification. Oh if such a one as *John* the Baptist, which was a burning light, preach even in the desert, in the obscurest corner of a countrie, hee shall not want hearers, even the proud Scribes, the Iustitiarie Pharisees, the sinfull Publicanes, (k & the verie souldiers (thogh verie seldome too zealous) flocke to him, as the Ants to the Barne, and the Bees to flowers. And sure, (at last to conclude) he that in the eminencie of his place, can with *Dauids* heart and spirit, exhort others to blesse the Lord, and himselfe begin this spirituall song; shall have the hearts of a religious people to answer againe, as an echo, as the Congregation heredit *David*, *They blessed the Lord*.

CHAP. V.

*David prayseth God as a Prince: Politically,
and enjoyeth others.*

LAsly (as the discharge of my last Bill) *David* as we have heard, doth not onely praise God, Personally, Publikely, Primarily,

c *Plin. lib. 2. ad.*
43. & *Aulus*
Gellius ex Arif.
nost. *Attic. lib. 2.*
cap. 22.
f *Symon. aris*
mirab. li 12. c. 18
pag. 206.
g *Plin. li 9. c. 8.*
h *Aelian. lib. 8.*
cap. 40.
* *Si videretur*
mirabiles amores
excitares sui. Ci-
cero de Plac.
i *Heb. 10. 39.*

k *Luc. 1. 7. 8.*
Math. 3. 9.

* As he acknow-
ledgeth, *plad. 21*
lcm mhis alij.

See the Har-
mony of Confes-
sions in 210.

m 1. Sam. 20. 21

2. King. 12. 16

n 2 Sam. 15. 13

o *De visibili*
Monarchia.

p In his princi-
ples, & in prom-
ptuaria Catholica
passim.

q In his Libels
& letters to di-
verse discon-
sented spirits.

r In his Dolmā
f Chiefly the
opposers of the
oath of alle-
giance.

s *De mortifero*
aspectu Basilisk.

lib. li. 12. cap. 3.

Adrian. li. 2. c. 5.

* See all their
blasphemous

titles, they give

their Pope,

with their seve-
ral authors quo-

ted, by *Pelagius*

in his *Iesuitif-*
mus, sit. de Pon.

Our D. *Suscliff*

de Pon. Rom. M.

Pomel de antich.

u *Dist. Bell. de*
Pontif. Rom.

* *Gen. 1. 16. cō-*
p. r g the Pope

to the Sun, the
Emperor to the
Moone,

Primarily, Perswasorily : but to expresse my selfe in the most significant phrases I can excogitate; Politically or Princely. For as he was Gods Lieutenant, and Vice-gerent here on earth, as hee had received his Crowne, his Scepter, his Diademe from * God : So hee knowes it doth belong to his Regall office, and function, to establish, ratifie, confirme, and propagate, what did belong to the service and worship of God. He knew (what we know and acknowledge, as Christians ; and as true Prote- stants, profess, and protest, with all the reformed (1) Churches in France, Bohemia, Germanie, Saxonic, Scotland, Geneva and the whole Christian world,) that the Kings Majestie is within his Realmes and Dominions, in all causes, aswell Eccle- siasticall as Civill, and over all persons, aswell Ecclesiastickes as Laiques, next & immediately under Christ Iesus, supreme head and governour. There was no contradiction of this point in *David's* time, except (m) *Sheba*, (n) *Abolon*, and some such like traytors, as would have made *David* officiperda, de- voyde of all rule, and regencie, eyther in things spirituall, or temporall. Nor is there any question made of it in our time, except by (o) *Sanders*, (p) *Stapleton*, (q) *Cardinall Allen*, libel- ling (r) *Parsons*, the late *Eudemus*, (or *Cacodemus*) *Began*, and other moderne (s) *Iesuites* and *Fryers*; who more then in the former Schoole-mens times, beate their braines, in hatching this addle-egge : which produced, hath proved the most dan- gerous cokatrice or killing (t) *Basilisk*, to the depriving of Kings of their Crownes and lives. namely, that the power and authoritie of Christian Princes is subordinate to the Pope ; in spirituall things absolutely, as to Christs Vicar, his *Legatus à latere*, his Substitute on earth, the head, yea the Husband and Brid-grome of the * Church : and in temporall things too, in ordine quoad (u) *Deum*, as they have relation towards God, (as their great *Goliath* distinguisheth,) And that Kings, Emperours, and Monarches, are to receive their Crownes and Diadems from the Pope, as the Moone her light from the Sunne, as *Innocent* the third verie innocently, or rather nocently, collesteth from a corrupted * Text, (which as his *Fryers* doe with other Texts, he wrings, as a man doth blood from his nose, or rather playes with, as a Childe with

with a Rattle: as though they made Gods sacred Bible, but a bable.) So that the managing of these Crownes, the use and exercise of these swords is limited to the Church, and by the Church, (as the Sea that's kept within her bounds) disposed to the sonnes of their Antichristian Synagogue (which falsely they call their Church: as the Harlot in *Salomons* time pleades for the (x) Childe that's none of hers) who must have their direction in the improvement of their authorities: yea and their corrections too. (as had the French (y) *Henries*, the *Germanie*, (z) *Fredericke*, our English King (b) *John*, with hundreds moe) from his Holinesse, their spirituall father: With whose eyes they must see, with whose hands they must act, from whose mouth, as their oracle, they must speake: by whom, if they bee not as schoole-boyes prompted, yea as Noppes and Vines, in their whole regencies propped, and supported; their Crownes, yea their heads, (as the Turke with his *Bashawes*) must be lopped shorter by the neckes, and they wasted, and transported by *Charons* ferrie-boate to Hell, or Purgatorie, or some such odde place, God knowes whether, to answer their disobedience before *Aacus*, *Minos*, *Radamanthus*, or some such odde fellows. Thus these Papall Princely cyphers, being meerely some thing or nothing, as they are joynd or disioyned to or fro their Deified Pope (the true figure and forme of Antichrist, as he is * proved) they must doe little in temporall things; in spirituall things, nothing, without their light & ayme from *Peters* pretended usurping successor: to whom they are in submission and subjection, as a wife to her husband, as a childe to his Father, as a pupill, to his tutor, as a schoole-boy (foole-boy) yea I say further, as a servant, or prentice to his Master; or which is yett more servile, as a Warde to his Guardian, or a Captive to his Conquerour; without whose *placet*, they must eyther sit still, or rise and fall. Such a yoake of Romish bondage by their owne grosse superstition, with which they are both blinded and bewitched, have Christian Princes layd upon their owne neckes; more intollerable then ever those Egyptian, Moabinitish, Midianitish, Cananitish Caldean, and Babylonian yoakes, which for their sinnes, or trials, the Lord successively layd on the necke of that untamed

x 1. King. 3. 22.
22.

y See *Shedan* in his chronicles, as also *Charons* Chronicle, finished by *M. Janethon*.

a His neck was trod upon in *S. Marks Church* in *Parice*, by *Alexander* the sixt

b He resigned his Crowne to *Pandolph* the Popes Legate, *Anna Dom*, 1213 See *Stower*, and *Spreds* Chronicle.

* By *D. Downe* B. of *London-Derry*: *M. Powell*, the *Germanie* *Sonnius*, in their learned Treatises, de *Antichristo*.

Don. 32. 19.

d See the book in folio called, the Councell of Trent, set out by the well deserving paines & perils too, of *M. Breus.*

g Cardinal Cressence, writing letters to the Pope, March 24 was affrighted by the Devill, in forme of a blacke Dogge, *Stedus. Cameni. 23.* He died at *Perona.* See *Gouiers* french history translated, pag. 197.

a *Ananus Rex* *bonumq; Prouisus* *que Sacerdos.* *Forgit.*

*** *Hevi* *is primo-* *geniti* *Sasana.*

f *Plin. li. 10. 149.* *a. 66. Iſidor. 4. 4. 11*

de iſtudi. 1. 5. 53.

g *Vt* *Scorabens* *in pila, ex fumo* *fatto, uas nium*

gigni. Aelian. li. 9. ca. 16. & Aug.

de morib. Manic.

a. 17. & retract.

2. cap. 7.

h *Gen. 4. 13.*

i *Math. 27. 1. 2*

k *Math. 4. 8. 9.*

l *Vida* *Morib.* *de progressu Pa-* *gains in folio.*

(*e*) Heyffer *Iesum*, rebellious Israel, *David* was wiser then this; he was not as seduced Israel, as a Dove without a heart he sends not to Rome for either leave or light, (though leave belight) to manage what belongs, either to his Civill, or Ecclesiasticall jurisdiction, (as the Councell of Trent, that could not proceede in anie of their superstitious, blasphemous conclusions, without posting, and reposting to fetch the holy Ghost from (*d*) Rome; as a Bee in a boxe, as the jelt was. who came at last, and frighted, in the forme of a black dogge, one of their chiefe (*e*) agents out of his wits.) Or if *David* had inquired for a Pope in his dayes, unlesse he had found out the Pagan * *Bonifex*, or some high Priest amongst the Iewes, hee might as well have sought for a man in the Moone, with a bush of thornes on his backe, or for a Needle (which had beene needellie) in a bottle of Hay: for we cannot say, as *Polycarpus* said of *Macion*, that the Pope was the first begotten sonne of the * Devill. nay, as they speake of some Toades or Serpents, that breede in the braynes and (*f*) marrowes of dead men; hee was hatched since, by the warmth of that cockatrice the Devill, in the poisoned & corrupted braines of men living. or rather, as it's said of Gnats & Iuicets that breed of bloud, dung & (*g*) putrifaction; bloud was his first breeding, (as since feeding.) for from the bloud of *Mauritius* the Emperour, unjustly effused by that trecherous *Photas*, some gnats of a stinging conscience, gnawing and vexing the Traytor, (as once (*h*) *Cain*, and most murderers,) he having in this perplexitie reference to *Bonifac* the Bishop of Rome, as (*i*) *Iudas* had to the Pharisees, after hee betrayed Christ, as to his spirituall physician: and being superficially baulme, and his wound skind over by this Quack-salver, he in requitall gave him (what the Devill tempted) Christ with, and what hee most gaped after) worldly (*k*) honours, and glories, even this glorious title of Univerfall Bishop of the whole world; his Diocesses extending as farre as the Devills. Thus crept he first out of his shell, in which he had beene long inclosed: the mysterie of iniquitie, being long a working, by degrees (*l*) commencing; and sitting in the Chayre of pettience But in *David*s time, and in the time of the Patriarks Prophets, Apostles, yea and the first sixe hundred yeares after, (called the Primitive times)

times) as we (m) offer the trial; a man might as soone have scene a mil-stone fly in the ayre, as eyther Pope or point of Poperie, as now it stands (for all their vociferations and false lap- wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Nay *David* here askes not leave, eyther of *Gad*, or *Nathan*, or *Abiathar*, or *Zadok*, though hee were now Gods high Priest; for the institution of this solemnitie, and for the Congregating of Israel, to performe these gratulatorie sacrifices, and oblations in my Text. *David* knew hee was *sui iuris*, free of himselfe, and stood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limits indeed, both the power of Princes and the obedience of subjects) *active*, though not *passive*, as the learned discusse and determine,) *Nathan* and *Zadok* were to be obedient and subordinate to him, not hee to them; which had beene a grosse confusion, and a *bistoren* protection in Theologicall rhetoric. Indeed *David* consults (o) with *Nathan* about building the Temple (as *Saul* and (p) *Samuel* about sacrificizing): and indeed it's an excellent harmonie, and the most *Lidian* consort, to see a *Moses* & an (q) *Aron*, a *Lebanth* and a (r) *Isaiada*, a *David* and a (s) *Nathan*, a *Baruck* and a (t) *Deborah*, a *Iosias* and a (u) *Huldab*, a *Salomon* * and a *Zadok*, an *Ezekias* and an (x) *Esay*, a *Nehemiah* and an (y) *Ezra*, an *Ambrose* and a *Theodosius*, the Word and the Sword, Magistracie and Ministrie, the Prince and the Prophet, consult together; as his Majestie at this day, as in the high Court of Parliament, & occasionedly since, with his Lords Spirituall aswell as Temporall, about even matters Ecclesiasticall, as Politicall, about building, or repaying, or purging, or perfecting Gods spirituall Tēple, establishing, ratifying, rectifying his true and sincere worship. And if this liberty were not given to Christian Princes, to consult with their Clergie, that are made of their privie Councell; they should be straighter tyed, then the very heathenish Romanists, that usually advised with their *Augurists* and *Flamins*, and the Persians & Chaldeans, that advised with their * *Magi*, and other Pagans with their wise men and Philosophers, both in warre and peace, upon all occasions. But *David* knowes his owne strength, how to stand on his owne bottoome in this

business,

m Bishop Le-
well his chal-
lenge, in his a-
pology for the
Church of En-
gland.
n Augst. serm.
6 de verbis dom.
o epist. 666.
p in Psal. 124.
q Basil. reg. 7. ex
Brev. 114.
r 203. 204.
s in Decretis 11. 9.
t ch. 92. 93. 94. 95.
u habetur ex pa-
tribus. refutatio
ergo illius in Ma-
gistratu man-
datis Daniel, &
sres pueri, Dan.
3. 19. Ambrosius
Theodosio, &
Christiano qui-
dam Iuliano, a-
pud Theodor. 1. 1.
cap. 22.
o Sam. 7. 2. 3.
p 1 Sam. 14. 8.
q Exod. 4. 14.
s. 1.
r 2. King. 12. 2.
s 1. K. reg. 2. 32.
t Indg. 4. 8.
u 1.
v 2. Reg. 22. 14.
x 1. Chron. 29. 22.
y Esa. 17. 31.
z Nehem. 8. 9.
a Apud Ce-
lestinum
Rhodigianum,
Anulum Gelium,
Alexandrum, ab
Alexandro, Pli-
narchum, cum
aljs.

Done. 32. 15.
d. See the book
in folio called,
the Council of
Trent, set out
by the well de-
serving paines
& perils too, of
M. Brous.

g. Cardinal Cre-
sence, writing
letters to the
Pope, March 25
was affrighted
by the Devill,
in forme of a
blacke Dogge,
Stedus. Comen-
as. He died at
Verona. See

Gumars french
history transla-
ted, pag. 197.

** Annus Rex*
hominum, Prouis-
que Sacros.
Virgil.

** Levi is primo-*
genitus Sacer-
dot.

1. Plin. li. 10. lib.
6. 66. Isidor. 1. 4. 11

de sandis 1. 6. 53.

E. Vt Scarabens
in pala, ex fimo

facto, mas nimis
gignit. Aelian. li.

9. 11. 16. & Aug.
de morib. Manic.

1. 17. & retract.
2. cap. 7.

h. Gen. 4. 13.

i. Math. 4. 8. 9.

l. Pede Morib.
de progressu Pa-
pae in folio.

(c) Heyffer *Iesurun*, rebellious Israel, *David* was wiser then thus; he was not as seduced Israel, as a Dove without a heart: he sends not to Rome for either leave or light, (though leave be light) to manage what belongs, either to his Civill, or Ecclesiasticall jurisdiction, (as the Council of Trent, that could not proceede in anie of their superstitious, blasphemous conclusions, without posting, and reposting to fetch the holy Ghost from (d) Rome; as a Bee in a boxe, as the jeit was. who came at last, and frighted, in the forme of a black dogge, one of their chiefe (e) agents out of his wits.) Or if *David* had inquired for a Pope in his dayes, unlesse he had found out the Pagan * *Pontifex*, or some high Priest amongst the Iewes, hee might as well have sought for a man in the Moone, with a bush of thornes on his backe, or for a Needle (which had beene needellie) in a bottle of Hay: for we cannot say, as *Polycarpus* said of *Macion*, that the Pope was the first begotten sonne of the * *Devill*. nay, as they speake of some Toades or Serpents, that breede in the braynes and (f) marrowes of dead men; hee was hatched since, by the warmth of that cockatrice the Devill, in the poisoned & corrupted braines of men living, or rather, as it's said of Gnats & Luicks that breed of blood, dung & (g) putrefaction; blood was his first breeding, (as since feeding) for from the blood of *Mauritius* the Emperour, unjustly effused by that trecherous *Phocas*, some gnats of a tingling conscience, gnawing and vexing the Traytor, (as once (h) *Cain*, and most murtherers,) he having in this perplexitie reference to *Boniface* the Bishop of Rome, as (i) *Indas* had to the Pharisees, after hee betrayed Christ, as to his spirituall physician: and being superficially baulmed, and his wound skind over by this Quack-salver, he in requitall gave him (what the Devill tempte! Christ with, and what hee most gaped after) worldly (k) honours, and glories, even this glorious title of Univerfall Bishop of the whole world; his Diocesse extending as farre as the Devills. Thus crept he first out of his shell, in which he had beene long inclosed: the mysterie of iniquitie, being long a working, by degrees (l) commencing, and sitting in the Chayre of pesti-ence But in *David's* time, and in the time of the Patriarks Prophets, Apostles, yea and the first sixe hundred yeares after, (called the Primitive times)

times) as we (m) offer the triall; a man might as ſoone have ſcene a mil-ſtone fly in the ayre, as eyther Pope or point of Poperie, as now it ſtands (for all their vociferations and falſe lap-wings cries, of their Old Religion, Old law, Mother Church, and I know not what.) Nay *David* here aſkes not leave, eyther of *Gad*, or *Nathan*, or *Abiaſhar*, or *Zadok*, though hee were now Gods high Prielt; for the inſtitution of this ſolemnitie, and for the Congregating of *Iſrael*, to performe theſe gratulatorie ſacrifices, and oblations in my Text. *David* knew hee was *ſui iuris*, free of himſelfe, and ſtood on his owne legges, and that in all things that hee lawfully commanded, in God and for God (which limits indeed, both the power of Princes and the obedience of ſubjects (n) *aſſive*, though not *paſſive*, as the learned diſcuſſe and determine,) *Nathan* and *Zadok* were to be obedient and ſubordinate to him, not hee to them; which had beene a groſſe confuſion, and a *biſſeron proteſſion* in Theologicall rhetoric. Indeed *David* conſults (o) with *Nathan* about building the Temple (as *Sant* and (p) *Samuel* about ſacrificing); and indeed it's an excellent harmonie, and the moſt *Lidian* conſort, to ſee a *Moſes* & an (q) *Aron*, a *Iehoaſh* and a (r) *Iehoiada*, a *David* and a (s) *Nathan*, a *Baruck* and a (t) *Deborah*, a *Iofias* and a (u) *Huldah*, a *Salomon* * and a *Zadok*, an *Ezekiah* and an (x) *Eſay*, a *Nehemiah* and an (y) *Ezra*, an *Ambroſe* and a *Theodoſius*, the Word and the Sword, Magiſtracie and Miniſtrie, the Prince and the Prophet, conſult together; as his Maieſtie at this day, as in the high Court of Parliament, & occaſionally ſince, with his Lords Spirituall aſwell as Temporall, about even matters Eccleſiaſticall, as Politicall, about building, or repaying, or purging, or perfecting Gods Spirituall Tēple, eſtabliſhing, ratifying, rectifying his true and ſincere worſhip. And if this liberty were not given to Chriſtian Princes, to conſult with their Clergie, that are made of their privie-Councell; they ſhould be ſtraighter tyed, then the very heatheniſh Romaniſts, that uſually adviſed with their *Auguſtiſts* and *Flaminiſts*, and the Perſians & Chaldeans, that adviſed with their * *Magi*, and other Pagans with their wiſe men and Philoſophers, both in warre and peace, upon all occaſions. But *David* knowes his owne ſtrength, how to ſtand on his owne bottome in this buſineſſe,

m Biſhop Le-
well his chal-
lenge, in his a-
pology for the
Church of En-
gland.

n Auguſt. ſerm.
6 de v. b. d. d. w.

o q. i. 7. 666. &
in Pſal. 124.

p Baſil. reg. 7. 2. &
B. i. v. & 114. &

q 203. & 204. &
in Decreto 11. 9.

r ch. 92. 93. 94. 95.
habetur ex pa-

s tribus. reſtitero
ergo illiſci in Ma-

t g. iſtratuſ man-
datis Daniel, &

t i. v. p. u. e. r. Dan.
3. 19. Ambroſius

u Theodoſio, &
Chriſtianoſ qui-

v dam Iuliano, a-
pud Theodor. l. 2.

w cap. 22.
o Sam. 7. 2. 3.

p 1 Sam. 14. 8.
q Exod. 4. 14. &

r 5. 1.
r 2. King. 12. 2.

s f. 1. & ng. 2. 32.
t Ind. 4. 8. &

u 3. 1.
u 2. Reg. 23. 14.

* 1. Chron. 29. 23
x Eſa. 47. 21.

y Nehem. 3. 9.
* Apud Ceſarum

Rhodiſianum,
Antum Geſtium,

Alexandrum, ab
Alexandro, Pli-

sarchum, cum
alijs.

m 1. King. 22.

24.

a Ier. 10. 2.

***** Psal. 82.

b Rom. 13. 7.

c 2. Chr. 30. 1, 2.

d vers 22.

e 2. Chr. 23. 1, 2.

f Neh. 8. 4, 5.

g Such as have writ against *Bezan, Eudemou,* and the oppugners of the K. booke, and of the Oath of Allegiance.
h See *D. Sutiliffé de Concilys, contra Bellar.*

businesse, though *Nathan* had beene (which hee was not) of such a Popish, proud, usurping Jesuited spirit, to have contradicted this gratulatorie festiual (as *Zadekiab* (*z*) in the dayes of *Michay* ; *Hananni*, *Pashur* (*a*) and other false Prophets in the dayes of *Jeremy* , crossed these best projects and proceedings which were for the welfare of *Israell* .) *David* knew , that a lawfull king, as he is called * *God*, is *solo Deo minor* , onely lesse then *God* ; and that everie soule is to be subject to the higher (*b*) powers ; (and so consequently, Popes, Cardinalls, and all Prelates, if they have soules) and that every Christian Magistrate, as he is *custos utriusque Tabula*, a keeper of both the tables of the Law : so he must looke that *Gods* plough goe forward, in duties religious towarts *God* ; as *Cæsars*, in duties righteous betwixt man and man. And therefore as *Ezekiab* will ordaine and institute a (*c*) *Passcover* to the Lord, send and encourage the Priests and Levites to teach the thousands of (*d*) *Israell* , as (*e*) *Iosiah*, and *Nehemiah*, and (*f*) *Ezra* will cause the booke of the Law to be read, expounded and interpreted in the eares of all *Israell* ; and so other religious kings of *Judah* and *Ierusalem*, sitting at the Helme of the Church, as well as of the Commonwealth, steere both aright : So *David* here , besides the managing of manie worthy and memorable morall acts, for the good of *Gods* flock and heritage, over whom he was superintendent ; he also out of his discretion (or rather devotion) institutes this Solemnitie in my Text, in which he exhorts and excites the people to holy and religious gratulations, for mercies temporall and spirituall. Oh, as the practise is lawfull and laudable, against all Antichristian contradiction, as our English (*g*) worthies have convinced it, from Scriptures and all Histories, in Christian Kings that have setled religion, rooted out heresies and hereticks, placed and displaced Bishops and Ministers, put *Zadek* in the place of *Abiathars*, called, ratified and approved generall (*h*) and provinciall Councells : so I desire it might have, what it deserves ; as the approbation, prayers, and prayes of all Christian subjects, so the zealous imitation of all Christian Princes. that so with *Dauids* heart, doing *Dauids* work, they might receive *Dauids* wages, double blessings ; from *God*, from man ; in earth, and in heaven.

SECOND PART.

Israels gratulation :

CHAP. I.

From Davids spirit.



THUS wee have seene David act his part Piously, Publickly, Primarily, Personally, Perswasorily, Politically, and independantly as a Prince (on which I reflect, for memories sake :) now let us see briefly and succinctly, how the Congregation here act their parts ; and that is obsequiously, readily, universally. For as they obey Davids motion for the matter, *blessing God* : so for the forme and maner ; they obey willingly, speedily, without demurring, contradicting, procrastinating, even at first motion. & for the extent, universally, *all the Congregation blessed God* (as may be hoped too) cordially and without hypocrisie : their practise in all, & every of the points, as tutoring & teaching us what to doe in the like cases ; so redarguing & reproving what we do not. First then, eye & apply the first act : As David sets them a good copie, they write after it ; they wade, where he breakes the yce ; they daunce after his pipe : he is as the *primus motor*, the first mover in these visible heavens ; they, as depending planetarie bodies, move after his motion ; they receive spirituall sparkes, from his fires ; they are enlightned, heated by his example. This is well, when the people are truly religious, truly zealous, for the qualification and forme of grace, as is their Prince or their Pastor ; though they should come short, as the people did here in respect of David, of their measure of grace : for its something to be in the second and third place in a run race, (*k*) though one cannot attaine the (*l*) first : its something for the widdow to offer her mite, *Luke 21. 2.* though she have no more ; for a proselite Jew to bring Goats hayre, or Cammels hayre, (*m*) or Badgers skins, to the building of the Temple, though (as wanting gold, and silver, & purple) he can bring no better : its something to shoot

k As in the Olympic games, *est aliquid prodire tenus, si non deservierat.*

l There was difference in the valours of *Ishobeam, Eleazar, Abisai, Baniab, and others of David* : worthies ; yet all valiant, *1. Chr. 11. 10, 13, 15, 22. &c.*

m *Exod. 25. 9.*

o Luke 2. 14.

p Heb. 5. 12.

q 1. Cor. 15. 42.

r 1. Cor. 12. 4.

s Matth. 8. 26.

t Luke 24. 38.

u Mark 9. 24.

v Mark 15. 27.

w Matth. 8. 10.

x Luke 8. 49.

y Gal. 3. 9.

z Dan. 6. 10.

a Psal. 17. 1. &

31. 1. & 55. 17.

b 1. Sam. 1. 15.

c Ps. Psal. 4. 1.

d Ps. 1. & 6. 1. &

25. 1. & 38. 1.

e Ps. in Psalm.

antea recitatio.

f Psal. 45. 1.

g Psal. 119. 62.

h Ps. 5. 3. & 88.

i sic Iudei Usa.

j 5. 15. & Christi.

k alium, ut test.

Plin. l. 10. ep. 18.

ad Traianum.

l Isa. 5. 11.

m Ebria Anna

ab vino derosio-

nis.

n Job 1. 5.

ncere the marke, and to ayme the white, though it be not hit: its accepted, though poore *Ioseph*, poore *Mary*, offer up but a paire of young (o) Pigeons, or turtle-doves, when their pover- tie will not afford Kydds, and Lambes. All are not strong men in Christs family; some are (p) Babes: all are not great Graduates in Christs Colledge; some are *Tyres*, and but new- ly admitted: all have not grace in the like measure: *There is one glory of the (q) Sonne, another of the Moone, and another glory of the Starres: for one Starre differeth from another in glory, as one man from another in grace. There are diversities of gifts, but the same (r) spirit.* All have not one faith alike. there's a weake faith in the oft doubting, (s) oft discussing Disciples. in the Father (t) of the possessed childe. There's a strong faith in *Pe- ter*, walking on the waters; in the Cananitish (u) woman, the * Centurion, the woman with the sanguinolent (x) issue: all sonnes & daughters of beleeving (y) *Abraham*. There's a won- drous gift and measure of the spirit in (z) *Daniel*, praying three times a day: this our (a) *David*, with that perplexed *Anna*, (b) upon everie occasion effusing and pouring out his soule in prayer (c) abundant; also redundant in the praises of (d) God: his heart ever meditating of good matters, his tongue the pen of a readie (e) writer: his inward (f) fires breaking out, in out- ward flames; not contenting nor conteyning himselfe, but even at midnight he must rise. what to do? not to light and smoake a Tobacco-pipe (as some that are besotted and bewit- ched with the weed) but to praise the name of the (g) Lord: Yea early in the morning he will rise, (h) preventing the mor- ning watch. what's the businesse? not to follow drunkenness, i till he be inflamed; but as spiritually drunke with the wine of (i) devotion, as was said of *Anna*, to call upon God, to prayse him for his mercies, to offer sacrifices, as (k) *Iob* did, for him and his. All come not thus farre, all have not *David's* measure: yet its well, if we come thus farre as this people here. He that hath a heart to pray, a heart to blesse God; let him blesse God even for giving him such a heart, non curvis contigit, &c. Its a mer- cie above all mercies, to have such a heart; a blessing above gold and pearles the earth and all her treasures, pleasures, doth not equalize it: as it is the greatest plague and spirituall judge- ment

ment, to have a (l) *Pharaoh's* heart, a (m) *Nabals* heart, a hardned, a sluggish, a sensuall, a sottish (u) heart, chiefly a gudging, a murmuring, a blasphemous heart, as the carnall Israelites had. If thou hast rather heart then Art, how to expresse thy praises, be not altogether discouraged: a sparke of fire is fire, and a sparke of grace is (o) grace. but fuellize this sparke; grow in this and other graces, in the use of the meanes. For as a dead coale that burnes not, is no fire; as a dead trunk that sprouts nor growes not, hath in it no lively sap: so grace that growes not, that moves not more then a dead child in the womb, is no grace, more then a painted fire is true fire. its meerly imaginay, eutopian & conceited, the verie *Idea* of the braine, ungrounded in the heart. Therefore strive for perfection: get thy heart, soule and spirit in tune, to praise thy God. Oh there's no greater argument of the sinceritie of any grace, then that it is of a growing nature: as the childe, that growes in the womb, from an *Embryo* to perfection; as the corne, that growes from the seed to a blade, from the blade to the eare, from earing to a ripening harvest. It must not stand still, like *Ioshua's* (p) Sunne; nor go back, as in *Abax* (q) Dyall: but forward, as in the firmament. Everie Christians motto, must be that which was *Charles* the sixt's; *Vltimus*, still forward. And for this cause, imitate (as Sempsters) the best patterne, write after the perfectest copie. He that will have a pleasing object for his eye, had better view the Sunne then any Starre: he that will Poetize, will rather imitate *Virgil* or *Ovid*, then *Bavins* or * *Menius*: he that would be a good Rhetorician, will imitate *Tully*, (r) *Demosthenes*, or *Orosius*, rather then an obsolete & barbarous * *Fryer*. Oh as we imitate the best in Nature, in Art, let us be as wise for grace. Now (excepting Christ himselve) I know not a better patterne of imitation, of meere men, then *David*: therfore as *Thesius* is said to be restlesse in spirit, in his emulation of (r) *Hercules*; *Achilles*, in imitation of *Thesius*; *Alexander*, in imitation of *Achilles*; *Cesar*, in imitation of *Alexander*. And as *Themistocles* is said to take no rest, after that hee had heard of the Trophies of *Miltiades*: so I wish that wee, in consideration of that excellent spirit of zealous devotion, gratulation, sanctified affections in *David*; might be stirred up to pray (as (s) *Elishe* once

1 Exod 8 19.

m 1 Sam. 15.

37.

n Ffa. 6. 10.

Matth. 13. 14.

o See M. Perkins his graine of Mustard seed his Dialogues; M. Greenham his consolatory letters. M. Howard his strong help, chap. 19, 20, 21. M. Downham his Christian warfare, or quaestiones Bachman: cmt. 1. q. 55, 56. pag. 131, 132, 133. p luf. 10, 13 13 q 2. King. 19. 11.

* Qui Bavium non amat, odio sua.

r Vid. In Istino Quintil.

* Such as Menos, Barlet, discipulus de tempore or such whose Latin is as barbarous as their matter oft fabulous.

r Apud Cassanum in catalogo glorie mundi. c 2. King. 2. 9.

for the spirit of *Elias*) that it might be doubled, or at least singled upon us: that with this Congregation (*David* preceding us) wemight in some good measure, some sanctified manner, blesse God, as *David* did; since not one of us in a multitude, but for one mercy or other, we have occasion in particular (besides generalls) as *David* had. Oh that we would not suffer our eyes to sleepe, nor our eye-lids to (*t*) slumber, neither the Temples of our head to take any rest; till we found our hearts the Temple-hôuse and habitation of that spirit, which would cause us to doe as *David* did.

But alas, my doubts and jealousies be, that we have frozen and congealed hearts, turned as hard as crystal, by a (*u*) continuall freeze; that, as *Nebuchadnezzars* Image, though we have many excellent heads of * gold, both in the Magistracie and Ministry, abounding in this and other graces: yet the feet of our Commonaltie be of meere clay, hardned rather for breaking, then dissolved as waxe, melting as did once *Dauids* mollified heart, by the Sunne of * mercies.

SECTION II.

*Israels obedience, in duties Morall,
Theologicall.*

A Gaine see the obedience of this people, how flexible, how docible: *David* no sooner exhortes them to prayse and blesse God, but all the Congregation blessed God: *David* prevailes with one word, with one motion. This people (a patterne of all good subjects, in obedience to the Magistracie; of all good Auditors, in their obedience to the Ministerie) are to him as the Centurions servants in the Gospell: Hee bids them do this, & they doe (*x*) it: yea I may say, without exception I hope, or construction; they are to him as the creatures unto God, in their first production, *dixit & factum* (*y*) est. Such quarters *Dauids* people keepe with his prescript, that his will (nay his word) is their worke: there is you see, as it were an Identitie of will, betwixt this best Prince, and these good people, as in perfect friendship, *unum cor, una anima*: (*z*) one heart

c *Psal.* 132.3.4.
d.6.

Exposition.
u Degeneratio-
ne Christalli, lo-
ge apud *Plin.* li.
36. cap. 22. *Vin-*
centium lib. 5. ca.
30. *Arist.* li. Me-
teor & vigintiabi-
libus.

* *Dan.* 2. 32. 33

* 2 *Sam.* 12. 7.

3. 13. vers.

x *Math.* 8. 9.

y *Gen.* 1. v. 11.

z As amongst
the Disciples
Ath. 2. v. 45. 46.
and primitive
Christians, in
what measure
and manner vide
apud *Lordum* in
locum fol. 142.
143. &c.

heart, one minde, or (as should bee in all Christians) unitie, and amitie. They did walke by the same rule, minding the same, thing, as Saint *Paul* prescribes his *Philippians*, *Philip. 3.* verl. 16. No sooner is the counsell out of *David's* mouth, but consent in an instant, *in puncto temporis*, even in a trice, is in the peoples hearts. Their mindes concur with his motion; even as *Naphtha*, it suddenly takes fire, at sight of fire. Oh the love, the loyaltie, the obsequious obedience of this people! worthy of living admiration, loyall imitation, of all good subjects. Much is writ of that subjection, which the Turkish *Begler-begges*, *Bashawes*, and (a) *Timorites*, yea even his *Mutes* and *Asaphi*, or *Plebeians*, yelde to their Ottoman tyrant: as, that at his command, they will leape into waters, (as some of *Zerxes* nobles, are said to* doe, when the fishers boate in which he fled, was over ballanced) to save their Kings life; they will kill themselves, as an acceptable sacrifice to *Mahomet*, fill up pooles and ditches, at the siege of some Citie, for his better scaling the wals. Which bests, as it's pride in him to injoyne, so it's superstitious follie, in them to obey: against the light of grace and nature, any man to bee *felo de se*, a selfe murderer. So, as wondrous strict rules of subjection, are prescribed by that *Frances*, and *Dominicke*, and (b) *Benedict* to their novelists, and young Fryers of their Orders, to be performed to their superiors: so hee that reads *Cassianus* his (c) collations, and other of their recollections, shall see these Juniors performe such subjection to their Seniors in some strict tasks, injoynd, as for my part, (d) *sape risum, saepeque bilem movere*, I have sometimes laught at, sometimes pitied these deluded ignorants. But *quis requisivit?* who ever required such things, either in the active commanding Fryer, or in the passive observant Foole, excepting blinding and bewitching superstition? But in true, and religious, and rectified obedience, who doe we reade more forward, and prompt then this people? (e) *Aaron* indeed, as after (f) *Gideon*, calls for the peoples Jewels and eare-rings; and they as readily part with them, as the Egyptians did depart with (g) theirs: but to what ende and purpose? To make a Calfe, to erect an Idoll to worship: As what will not an Idolatrous people part with, as is seene at this day, amongst our

a Of all these Turkish Officers with their subiection, see the Turkish historie, *passim*, & *Purchas* his pilgrimage, lib. 3. cap. 9 pag. 244 248. in principio * *Apud Brufonium, tit. de obedientia.*
b *De regulis Francisci, Domini, Benedicti, & aliorum, vido apud Hospinianum, de origine Monachatus.*
c *In Collat. Cassiani, multa & mira habentur exempla passim, imo vix credenda de subiectione Juniorum, erga inferiores.*
d *Sape risum, saepeque bilem vestri movere sumulus.*
Horat.

e *Exod. 32. 3.*
f *Judges 8. 24.*
g *Exod. 11. 2. 3.*

h Of the force
of superstition,
evē above true
Religion, in
Jewes, Turkes,
pagans, papists.
See hundred ex-
amples in *Gorli-
cius* his Theo-
logicall axioms
circa medium lib.
in 4to.

i *Judg.* 17. 3. 4. 7.

k Wee secto
our griefal this
verified in our
Gentrie, and
superstitious.

Irish Laytie.

l *Ezra.* 7. 14.

m *1. Chro.* 29. v.

7. 8. 9.

n *De iſta Mau-
ſoleo Martini*

lib. 6. cap. 18.

o *De ſtructure*

Pyramidum. Me-

la, lib. 1. cap. 5.

Plin. lib. 36. c. 13.

Strabo lib. 16. Sic-

il. Coloffi Solis.

Strabo lib. 11. li-

der. lib. 14. cap. 6.

p *Mira de iſtis*

Muribus, Graſus

lib. 2. c. 6. Q. Cori.

lib. 5. Euſ. de pra-

par. Evang. lib. 9.

cap. 4.

q *De ſepto Dia-*

ma, praer Strab.

lib. 14. Plin. lib.

36. c. 14. Aug. de

Civ. Dei, lib. 21. cap. 4.

r *11. cap. 23. Chryſoſt.*

86. Senen

Bibl. lib. 6. Maſelun

part. 1. Coli. 24. pag. 736. praecipue

Mordoneum

in Monte Calvaria, cap. 4. pag. 2.

common (b) papists, for such a purpose: not their gold, nor their silver, is deare to them: it flies as freely as from *Michabes* mother, though it be eleven hundred (i) shekels, to the making of a graven Image, a Shrine, a Crosse, a Crucifixe. The Priests neede but aske and have, if it be the blood out of their veines, much more their silver out of their purses; which, to the impoverishing of themselves, to the wringing of their tattered (k) backs, I am sure the wringing of their bellies, the wrangling of their hunger bitten babes; they part withall as willingly, to the maintenance of Idolatrie, and superstition, as these Jewes here in my Text, (as also in the dayes of *Moses*, and (l) *Nebemiab*) contributed freely to the service of the true God in true Religion. So wee have read, and seene (besides the dammaging and indangering of their soules and bloods, the everlasting blotting, and branding of their houses, and names) how prodigall, how profuse, even to a marvell, some traytors have beene of their goods, their lands, their moneys, their meanes (as might be particularized in *Winter*, *Peercey*, *Digby*, and our late digging powder *Pioners*, besides all others) for the effecting of their sanguinolent and bloudie plots: when the same parties perhaps are tenacious enough, and as hard to be drawn and hewen as rockes, to any good duties. But *David*, *Peeres*, and people here are as propense, and readie, upon *David*'s first motion, to part with thousands, and ten thousands of their tallents of gold and silver, lead, and brasie, to the best employment; the edification of a * Temple, more famous, for worke, then the *Arthemeseabz* * *Maufolum*, the *Sunnes Colosse*, the *Egyptians* * *Pyramides*, *Babylons* * *walls*, *Dianas* * Temple, or the best buldings that ever (m) were: but more famous for the end, as it was to bee a habitation for the mightie God of *Iacob*. Yea they part not onely with their gold, but with their goods, with a thousand *Rams*, a thousand *Lambes*, a thousand *Bullockes*; yea they are obsequious in a greater nature then ail this. For alas the power and life of Religion, consists not in the abdication of those outward things, in profes-

m Of the excellencie of *Salamons Temple*, vide *Ruffin. apud Euseb. lib. 11. cap. 23. Chryſoſt. 86. Senen* (*Bibl. lib. 6. Maſelun part. 1. Coli. 24. pag. 736. praecipue Mordoneum in Monte Calvaria, cap. 4. pag. 2.*

sion of voluntarie povertie, no, nor in abstinence and fasting from the creatures, nor in afflicting and whipping the bodie, as the Papiſts make it: for then wee should have formed the verie pith and life of Religion in *Diogenes*, *Thales*, *Mileſius*, *Cleanthes*, *Fabritius*, the Indian *Brahmans*, and *Gymnoſophiſts*, who in austeritie and ſtrictneſſe of life, in abdication of theſe externalls (to omitt the whipping * *Baalites*) did live as ſtrictly, as any Papiſt of them all, as any Monafterian; yea, perhaps as any Hermite whom histories (n) dignifie, for their wondrous abſtinencie and continencie. But the power is in the inward life of faith, of the life of grace; the life of the ſpirit, moving, ſtirring, animating the very inwards of the ſoule, to bleſſe and magnifie the Lord in the inward man: rejoycing in the Lord, and expreſſing theſe hidden flames, by hearts breaking out, in ſudden extaſis raptures, Eucharifticall thank-givings, Hymnes, Songs, Pſalmes, as *David* in the Pſalmes: as hee and his people here, & as *Auguſtine*, *Bernard*, *Anſelme*, in their meditations, and ſoule-ſoliloquies. This is that pith, that marrow, that luſter, that life of Religion, that power of godlineſſe, * which a naturall man, a Civill, a Morall honeſt man, an Hypocrite, a Pharifee, a meere out-side Chriſtian, a Ceremonious obſervant Papiſt, never attained to by many degrees; never knew it, never felt, never found it in his owne ſoule. It's a riddle harder then *Sampſons*, a myſterie, an *Enigma*, which they know not, becauſe they plow not with the beſt heyffer, the ſpirit: It's a marke they never hitt, a Note above *Ela* this, which never anie ſung, but the Lords true *Nahaniels*. And this ſacrifice of true praife, *David's* Princes & people, offer up to the Lord joyntly and mutually, with *David*: which argues they were poſſeſſed with the ſame ſpirit, which workes the verie ſame effects in ſeverall ſubjects, Gods ſeverall ſervants, how ever diverſified and differenced in reſpect of age, ſexe, ſtate, or condition of life; yea how ever, ſeparated in reſpect of times, or place: as the ſame Sunne hath the ſame power, heate, light, influence, (how ever differing in degrees, in ſeverall Climates,) on the ſcorched *Negro*, the tawny *Muſcovite*, the remote *Indian*, the *Ruſſian*, *Perſian*, *Turke*, *Chriſtian*, *Barbarian*, and who ever it reflexeth upon.

* 1.King. 18. 18

n Of the ſtrictneſſe, & austeritie of S. *Anthony*, *Paulus Simplex*, *Pambo*, *Alacarius*, and other Hermits, read in *Zozom. lib. 4. c. 23. in Socrates lib. 4. c. 11. c. 23. in Caſſian. l. 2. Gaſtrius. c. 26. & ca. 40. chiefly Hoſpinian de originis Monachatus.*

* See this particular largely & ſoundly diſcuſſed, & convicted, by M. *Bolton* his diſcourſe of true happineſſe, on *Pſalm. 1.* and *M. Dike* of the deceitfulneſſe of mans heart, & M. *Neg. 1.* his Poſthumus booke of mans active obedience.

SECTIO III.

Obedience to God and Cesar, in God and for God,
injoynd every Christian.

THAT which concerne onr selves, as grapes pressed for our
physicall drinke, by application, is this: That we should
sympathize with *Dauid's* people. as we that are the heads and
eyes, must be studious by governing and teaching; to go in and
out before you wisely and worthily, carrying our selves as *Da-
uid* (o) did, as being on a publick stage: God, men, and Angels
being our spectators: our eclipses and slips being too soone di-
scerned, and too fatally presaging evils to our selves and others,
like the eclipses of the materiall Sunne. As * we, I say, for many
reasons premised, must doe famously and worthily in (p) *E-
phratah*, where we are planted, and our candlesticks placed: so
you, that are the Commonaltie, the Laity & bodie of the peo-
ple, must be obsequious to whatever you are legally and war-
rantably prescribed, and perswaded by us: first, you must, like
this people, be flexible and tractable to what you are moved in
religious duties of pietie to God: such as 1. hearing the word;
2. receiving the sacraments; 3. sanctification of the * *Sabboths*,
you and yours; 4. frequent and fervent prayer, in your owne
hearts, in your owne houses, such as (q) *Ioshuah*, (r) *David*, and
other religious families used: 5. humiliation for sinne, such as is
prescribed by (s) *Ioell*, (t) *Zachary* (u) *Ionas*, * *Peter*. & was pra-
ctised by (x) *David*, (y) *Nebemiab*, the (z) *Ninevites*, (a) *Ester*,
Mordochens, (b) *Ezekiab*: 6. catechizing your children, as *David*
and *Beithshebah* did (c) *Salomon*; *Eunice* and *Lois*, (d) *Timothy*;
Abraham his (e) *Isaac*; *Hellen* her (f) *Constantine*: 7. praising
of God, in the observation of solemne Feasts, and thankfull
commemorations of mercies received, and judgements preven-
ted; as for the coronation of our soveraigne Lord the King, the
safe reduction of our Prince, his Majesties preservation from
the *Gowries* conspiracie, from the powder Treason; as the
Iewes solemnized their *Purim* upon the like (g) occasion: 8. or it
be the observation of publicke or private Fasts, as the King of
Nine.

o 1. Sam. 18. 30.

* Vide apud Ly-
cogenem de pro-
digij.

p Ruth. 4. 11.

* See D Bound
of the sabboth.
M. Dod on the
fourth Com-
mandement.

q Iosb. 24. 15.

r 2. Sam. 6. 20.

s Joel 2. 12. 17.

t Zach. 12. 12.

u Apud Johan.
cap. 3. 7. 8.

* 1. Pet. 5. 6.

x Psal. 6. 6.

z Sam. 16. 12.

y Neh. 1. 4.

a Ion. 3. 10.

c Eph. 4. 16.

d 2. Chr. 32. 25.

e Prov. 4. 5.

f 2. Tim. 1. 5. &

g 1. 16.

e Gen. 18. 19. et

2. 7.

f Euseb. in vita

Constantini.

g Eph. 9. 26.

Ninevie enjoyned his Ninevites, *Iov. 3.* Secondly, you must be morigerous and obsequious, to duties of charitie, enjoyned you to your brethren: such as giving to the needie, as did (*h*) *Iob*, (*i*) *Dorcas*, (*k*) *Zacheus*; forgiving your enemies, as did *Stephen* the (*l*) *protomartyr*, and Christ himselfe, their (*m*) persecuters; *David*, reviling (*n*) *Shimei*. Thirdly, being hospitable to poore strangers; such as here in abundance come over, fat and full, like (*o*) *Naomi*, but go back again *marah*, poore and bitter, lanck and leane, as purse-purged: Oh relieve such as (*p*) *Abraham* and (*q*) *Lot*, the pilgrim Angels in the formes of men; as the good old man of *Gabes-gilead* (*r*) lodged the distressed *Levite*, as *Gains* the Host (*s*) of the persecuted Saints. Oh you that are as *Iosephs* here, well planted, doe not forget your English brethren, (*t*) whom necessitie drives hither to seeke for corne and coine; thinking here be golden grapes, but deceived, as Christ by the promising leaves of the barren (*u*) figge-tree. Fourthly, feed the hungry: let the backes and bellies of the poore blesse * you; let *Lazarus* have the (*x*) crummes in your feasts, still remember the afflictions of * *Ioseph*. Fifthly, be engaged for those that are approved honest, though poore; that have willing hearts to pay all creditors, though weake hands: support them, as *Aron* and *Hur* did wearied *Moses*. *Salomon* condemnes not all * suretiship, but onely gives caveats, that a man ensnare not himselfe for carnall & carelesse companions: charitie both beginning at home, and standing with providence and discretion; otherwise, circumstances swaying. Its an act of charitie and Christianitie, to undertake for some; as *Paul* did for (*y*) *Onesimus*, as *Reuben* for his brother (*z*) *Benjamin*, as the good Samaritan for the wounded (*a*) Pilgrim. Sixthly, comfort the sad hearted; as *Boaz* did (*b*) *Ruth*, as the Jews did mournfull *Martha* (*c*) and *Mary*; as Christ himselfe comforted the weeping widdow of *Nain*, the disconsolate daughters of *Jerusalem* (*e*), and his owne dejected (*f*) Disciples: chiefly, if their mourning be for sinne, poure oyle into their wounds, binde up the broken (*g*) hearted, speake a word to the wearie in due season, declare unto them their (*h*) righteousness; revive them out of their dead swoune, by application of that true *aqua vite*, the waters of life, the promises of grace, made to the (*i*) thirstie.

h *Iob* 29.13.13
i *Act* 19.36.
k *Luke* 19.8.
l *Act* 7.60.
m *Luke* 23.34.
n *2.Sam.* 16.11.
o *Ruth* 1.20.
p *Gen.* 18.1,2.
q *Gen.* 19.1,2,3
r *Iudg.* 19.20,
21.
s *Epist.* *Iohan.* ad
Gaium v.5.
t *Amos* 6.
u *Gen.* 43.
v *Mat* 21.19.

* *Iob* 29.17,13.
x *Luke* 16.31.
* *Amos* 6.6.

b *Exod.* 17.12.

* *Prov.* 6.2.
See the Sermon extant on this Text, called a caveat for suerties.

y *Philim.* 7.18.
z *Gen.* 42.37.
a *Luke* 10.35.
b *Ruth* 2.13.
c *Iohn* 11.31.

e *Luke* 23.28.
f *Iob.* 16.20,21.
g *Ezay* 61.1.
h *Iob* 33.23.

i *Ezay* 55.1.
Matth. 5.6.

f. Of all these there is ample mention made by *Socrates, Eusebius*, the *Germanie Centuries*, &c. As I have a'ledged them already in my *Origens* repentance.

t. *Cant panis & angue, ad agnum.*
u. *Vita celitum, vita celestis.*

Avoid the companie of the wicked, fly from their societie, (as *Moses* the *Caledon* Bishop did from *Julian* the Apostate, *John* from *Cerintus*, *Origen* from *Paulus Samosatenus*, *Polycarpus* from *Marcion*, *Arbanasius*, *Chrysostome*, and the (f) Orthodoxes Alexandrians and Antiochians, from the blasphemous Arrians) as from a dogge, a (t) snake and a devill. Come no neerer them, then to the plague, who have hot mouths like *Armenian Dragons*; hot as *Ovens* with fire from hell, spitting, burning venomous sparkes of blasphemies in the face of Heaven. For, to converse with such, is to have our Hell on earth: but to praise God, with the Saints, yea withall the creatures, magnifie him in all his glorious attributes, this is to have heaven on (u) earth. Oh happie (as holy) is that soule, who (in imitation of the *Larke*, and the singing *Quyristers* of the *Ayre*) hath his chiefe delight to be mounting upwards, and singing above as neere to God, as he can get, and useth this grosser earth but onely for foode and meere necessities: making no stay below, till it soare up againe, that it be intrapped (as these incautelous birdes) in the lime-twigs of lustes, in the gins of temptations. Oh happie he, that not contented with ordinarie duties, with our common Protestants, materially and cursorily performed, such as their stinted tasks, of saying, (rather then praying) Prayers: reading of Chapters: singing of a Psalm, saying Grace, before and after meate (as they use to say) by themselves, or children their attorneys; running daily in these (unlesse by carnalite or profaness omitted) as in a Laborynth or Circle: like a Milne-horse, ever in one pace, without ever quickening their motion, what extraordinarie occasion soever come, eyther of prayer in humiliation, or praying God in true Gratulation; those that besides these ordinaries can sequestrate times, to dedicate and consecrate their very soules, and spirits to the very God of spirits, extraordinarily, in manner and measure, as occasion is offered, eyther of mourning, (such as was in the dayes of (w) *Aisan*, (x) *Osai*, (y) *Daniel*, (z) *Iohel*, (a) *Exra*, (b) *Anna*, (c) *Iohi*, (d) *Ieremie*,) or of rejoycing, such as in the dayes of *David*, both here in my Text, and elsewhere when *David* penned his Eucharistcall Psalmes, sang publickly in the Church, he and the Elders of *Israell*: (as also

w. *Isay* 22. v. 13.

x. *Osai* 6 v. 1, 2.

y. *Dan* 9.

z. *I. 2. 3. 4. 5.*

a. *Iohel* 1. v. 5. 8.

b. *I. 13. & ch. 2.*

c. *I. 16. 17.*

d. *Exra* 10. 3. 5.

e. *I. Sam* 1. 10.

f. *Ioh* 3. 24.

g. *Ierem* 9. 7. 13.

in the dayes of his sonne Salomon, Ezekiah, and Iosiah after him) exulting and triumphing before the Lord. Oh happie he, that can marry as sonie Fathers (besides (e) Fryers) have alluded, both *Mattha* and (f) *Mary Rachell* and *Leab*, can unite and so conioyne, the fruitfull thoo-bleare eyed life of action, as lesse faire, with the more beauteous life of contemplation, that in his generall calling, as he is a Christian can make holy and spirituall duties, the unbending of his bow, sauce to his meate, his verie recreation, and best preparing to the duties of his speciall, and particular calling, as he is a man; such a man is indeede a Phoenix amongst men, *Rara avis interis*, as the Hevites said of (g) *Abraham*, even a Prince of God amongst men: yea he that can be a regular, observant of these few rules, by blessing the Lord with his heart, and mouth, the members of his bodie and faculties of his soule, here in grace, shall inchoate and begin even in the vallis of the world, in the vaile of his flesh, the life of glorie, such an one shall attaine, to more Evangelicall perfection, then ever did Iew, Papist, or Pelagian in the meer observation of *Moses* his Legals, whether Morals, Ceremonials, or Iudicials: Yea by these rules he shall come neerer God, shoote neerer heaven, walke more in the light of the Sunne, as every way more perfect: Yea I say further, he shall inherit and injoy sweeter extasies of soule, raptures of spirit, comforts of conscience, peace of heart, joy in the holy Ghost, then ever any superstitious popeling, regular Fryer, or Monasterian in this earth had, (notwithstanding all their Thrasonicall bragges, and boasts to the contrary, of ther feined revelations, apparitions, and enthusiasmes) by their strictest observance of the rules of their Saint Francis, *Benedict*, *Dominick*, &c. or these that are forged and fathered on *Basil*, (h) *Augustine*, or any other, recorded by (i) *Cassianus*, and their owne writers. Oh could we trie how good and gracious the Lord is, had we but a spirituall gust of the comforts of grace; If wee did but once cate, the spirituall Manna that's hid from the world; Could wee turne the bread of life, in *succum & sanguinem* into bloud and moysture; Could wee be weaned from the world, to be fed as children truly newly (k) borne, with the milke of the word; Could the world with her bewitching delights

e *Stella & Boni
venura in Lu.
cam.*

f *Luke 10 vers.
41. 42.*

g *Gen. 23. v. 6.*

h *De regulis
Francisci Basilij,
Augustini, &c.
vide Fufius apud
Hospinianum de
origini Monacha-
tus.
i Vide Cassiani
collationes Scriptorum,
Lippomanum, Po-
merium de san-
ctis, Marulum,
Abdian, & Gra-
gorium in dialo-
gis.
k 1. Pet. 2. v. 3*

l Cum mundus
dulcescit Christus
amarefcit, Cum
mundus amarefcit
Christus dul-
cescit. August.
in Genes 22. 6.
n 1. Thes. 5. v.
16.
o vers. 17. 18.
p Math. 5. v. 48
q Luk 22. v. 15
r Exod. 15. v. 27
s 1 King. 2. 19.
t Polydor. Vir
gil. de inventione
verum.
u Luk 15. vers.
16. 17.
w In confesio-
nibus.
x Ignatius.

y Eccles. 2. v. 2.
z An instru-
ment so called,
in which are
diverse instru-
ments in one.
a Ignoti nulla
cupido & quod
non vident non
concupiscitur.

prove bitter unto us, that Christ and his comforts might bee
(l) sweete, that wee could be as content to sacrifice our false
joyes as Abraham his beloved (m) Isaac, as the repenting Israe-
lites their Idols; Could we pray (n) continually, rejoyce ever
(o) more, &c. In all things give thanks, whether wee eat, or drinke,
or whatsoeuer we doe or excozitate reseruing all to the honour of God.
Oh could wee attaine retaine this (p) perfection, commended
and commanded; Could wee thus keepe our spirituall Passe-
over with (q) Christ, wee should experimentally finde as much
difference betwixt the comforts and contents, of Christiani-
tie and carnalitie, of the joyes of the flesh and the spirit, as be-
twixt the cleare fountaines of (r) Elim, and the bitter waters of
(s) Jericho, betwixt Hony and Aloes. or as the auncient Pagans
found betwixt their formerly used Gland, and Akornes, and
that Corne which was first sown by Ceres, or (t) Saturne, or as
the Prodigall sonne found betwixt the husks of the Swine, that
had almost starved (u) him, and that bread in his Fathers house
which abundantly fed him: wee would confesse with that
good (w) Augustine, that wee found God too late. wee would
say with that other (x) zealist, Deus meus & omnia, my God and
all things, wee would resolve with David, rather to bee doore
keepers in the house of God, or to nest there with the very Sparrowes,
then to be the Monarchs of the world, without the Word: Oh could
wee make melodie to the Lord in our hearts, if the Harpes of
these hearts of ours were rightly strung and prepared, to sing
& give thanks, this Musicke Mentall, we would as much pre-
ferre it before all the vaine vicious profane madding (y) mirth
of the world, as an exquisite Lutenist or Organist prefers the
Organs, the (z) Multitude, Orpharian, Bandora, Lute or Cy-
tharin, &c. before the roaring of a rurall Bag-pipe, in which
the countrie-swaine delights, because hee is apprehensive of
no better. Oh wee glut our selves as Vultures and Kytes with
these carrions delights, sensuall because wee know not,
nor trye not those that are more pure, and (a) spi-
rituall, as the stomacke that feeds on winde
and corrupt humours, when it
wants better meate.

(*) (*)

SECT. III.

*Blessing God, the meanes to supplant blaspheming
and other tongue sinnes.*

OH if once our hearts like golden Organ-pipes, were blowne with the best *Favonian* winde, that blessed breath of the spirit, (without which they make no heavenly modulation) that they could reſonate and reſound with *David* the glorie of God, that wee could ſay with that Princely *Plalmo-graph*, *Awake my tongue, awake my glory, awake Lute and Harpe, I myſelfe will awake right early.* If wee could thus Cant, and charroll out the prayles of God. If wee could ſay with faith and feeling, *Prayſe thou the Lord, Oh my ſoule, yea all that is within me, prayſe his holy Name,* This one Grace would ſhew that we had gracious hearts, formed and framed in a holy and heavenly mould. And ſure as it is in the two ſcales, in a Ballance or the oppoſite ſpokes in a running wheele, when the one is up, the other goes downe, as is ſeined of *Caſtor*, and *Pollux*, that when the one riſeth, the other ſets: So if this grace of true gratitude, did poſſeſſe thy heart, how ſoone would all graceleſſe and profane carriage vaniſh and avoyde out of it, as the miſts before the Sunne, as the darkeneſſe & dampſhneſſe of a lower roome yeeldes to the light of a Candle, and to the better ſmell of ſweete odours and perfumes which are ſuddenly brought in? All thy oathes and blaſphemies, thy curſes, and execrations, would bee purged out of thy ulcerous and uncleane mouth, as the groſſe and viſcous humours out of the bodie by Aloes or Rubarb: Chriſts wounds, and heart ſhould no more be chewed, and champed in thy teeth, as thou doeſt the bones of a Larke: all theſe tongue ſinnes againſt the pietie of ſpeech, the juſtice, the equitie, the wiſedome, the honeſtie, the ſinceritie, the vertie of ſpeech layd downe by ſome (b) Authors, which once more publickly I (c) enlarged, all theſe I ſay will vaniſh as the morning miſts; yea fall downe, as Dagon before the (d) Arke: nay I dare ſay, not onely ſhall this horrible ſinne of ſwearing (whether Civill and Morall oathes, as by Faith and Troath, this Light, this (e) Money, &c. or greater & groſſer

b In number
30. as they are
layd downe by
Peraldus in his
*ſummes viſum
um & viſumum
de peccatis lin-
gue*, and by *Re-
uerſius* in his
Panoplia.
c At *Pauls croſſe*
Anno Dom.
on that Text
Iames 3. verſ. 6.
d *Sam. 5. 4.*
e *Matth. 5. 33. 34*
Iames. 5. 12.

not

f M. Perkins in
his cases of cō-
science.

g 2 Pet. 2.7.

h 1 King. 18. 40

i Marke 11. 15.

k Venalia Rome

Templa Sacer-

dotes.

l Aelian, libr. 3.

cap. 8. Ignis, Mu-

res, Sues illorum-

que grunnitus

Elephantis terrori

sunt, Maiol. ex

Basilio colloq. 7.

pag. 252.

m Iude 7. 13.

n Exod. 20. 7.

Psalom. 25. 3.

Zech. 5. 3.

o Apud Plini-

um.

p Apud Orian-

um in Epitom.

Centuriatorum

q Luke 16. 24.

r Apud Insti-

tutum historicum.

s Proor Anthoni

inimica Ciceroni,

ysolom Eudoxia

Chrysostomo, He-

rodas, Iohanni,

Isabell. Etia.

not onely by the creatures, but by the Creator, I say it shall not onely turne to blessing God, thy selfe like Iordan turned backward, but thou wilt no more indure to heare or beare the bellowings and blasphemies of the multitude, the roarings of the vociferations of the sonnes of *Beliall*, without zealous though discrete reproving of them according to circumstāces of times, places and (f) persons, at least without grieving and mourning for them in thy heart, then *Lot* could indure the abominations of the (g) Sodomites, *Elias* the (h) *Baal-lives*, or our Saviour (i) Christ the Simoniacall buying and selling in the Temple, (or (k) now of Temples) thou wilt be affected to such soundes, as to the roaring of a Cannon: nay, thou wouldest with as much patience heare the howlings and yellings of the damned spirits in Hell, they will bee as welcome to thee, as the grunting of the Swine to the (l) Elephants, which so moves them that some battles have beene disordered, and lost by this swinish stratagem. I say more, were this grace truly eradicate, and grafted in thee, that tongue of thine, that's fired (and oyled too) from hell, and made glibb with oathes, as the wheelles of a Coach, or a Clocke, to runne more nimble, till it have stricke all, venting and foming out thy tongue sinnes, thicke and three-fold, as Winters haile, to Gods dishonour, the Churches scandall, thine own (m) shame, and thy soules (n) destruction. Time may come, that rather then thou shouldest blaspheme God with it, as thou hast done, in the least particular, thou wouldest bite it off, more freely, then the hunted Beaver his (o) stoness: thou wouldest spit it out of thy mouth (as once a primitive Martyr upon an (p) occasion spit his, in the face of a Tyrant. Yea thou wouldest suffer it to have more tortures here, then that rich churles in (q) hell to be sod in bloud, as *Tomiris* did the tongue & head of (r) *Cyrus*, to be prickt through and through with Needles, as (s) *Fulvia* did *Tullies* tongue, rather then it should pricke and stabb, and torture the humanitie of thy once painefully crucified, now glorified Saviour: Nay with that good *Hilarion* were the choyce offered thee, thou wouldest rather die the death againe and againe, then once to blaspheme that God, who hath beene so good, so gracious and so propitious unto thee. What shall I say

say more? what stone shall I further roule? what string shall I touch? what arguments shall I further use, to plant this blessed grace of blessing, to supplant this accursed plant of the Devils owne planting, in the ground of thy corruption, of blaspheming the God of heaven: which is so usuall in the mouthes of all sexes and sortes of men, women and children, from the heads to the tayle of our people, to the shame of (u) Christianitie, the just scandall to the Gentiles, who more respect their feined *Iupiter* and *Heracles* then wee our Christ, & as the stumbling blocke before the Iewes, who by our little respect of our Christ, and by Popish Idolatrie (which they daily see, for which their forefathers so smarted) are kept mainly from being Christians? Oh, (that I may still harpe on this tongue string till ic be in tune) inure thy selfe to blesse God, thou wilt, by disuétude, then cease to blaspheme him; learne to speake the language of Canaan, thou wilt forget the language of Ashdod, even as the children that are Spanish, or of the Natives here, our Irish, if once they live amongst the English, and are Anglified, they forget for want of use their owne tongue, as *Pharaohs* daughter forgot her fathers house, and (w) people. Oh as one nayle drives out another, one passion drives out another, one burning, heats out another, (according to some surgery) so the fire of the spirit were it once in thee, would eate out all that hellish fire, that *Ignis fatuus* in thy tongue, all that filthy and stincking matter, that foames out at thy mouth, as froath from a Boare, as the sulphurous smell from *Aetna*, or *Vesuvius*, which steames and stinckes in the nostrils of God, and all good men, as the stirring of *Ajax*, or the raking of a buried carrion: all this I say would be washed, rented and clenfed, (as were once the uncircumcised Corinthians in their wordes and workes) from this filthy and purified matter, (as fore mouthes washt by Allum and Sage) by the waters which flow from the sanctuarie: the healing waters of the word and (x) spirit.

CHAP. X.

To blesse God, the onely way and meanes to be blessed of God.

As *Abraham* said in another case to (y) God, I say to man, let me speake once more, so have I done my motives to

V

this

u Read Master Downam in his foure Treatises against this abominable swearing, sect 8 9. 10. 11. 12. &c. pag. 21. 22. 23. 24. 25. &c. Also M. Phillip Knew Aubs his Abuses of England, & a Sermon of little M. Gibbins: on this Text, The land mournes, because of Oaths. w Psal 45 10.

x 1. Cor. 6. viii 10. 11.

y Gen. 18. 2. 32.

this Gratitude, so prest and urg'd, ayming my conclusion with some dissuasives further against ingratitude, this all positive-ly I have to say in this point, that by this blessing of God, as did David and his Israelites in my Text for matter, and manner, thou takest the best way, the most compendious course, Gods owne prescribed method, to blesse thy selfe, to procure blessings to thy selfe and thy seede, to perpetuate and intayle as did (z) Abraham, (a) Isaac and Jacob, even blessings to thy posteritie, walking in thy holy wayes and steps. (even as wicked men, cursed spirits propagate (as some doe their frenzies, their leprosies, and hereditarie diseases corporeall) this dangerous and damnable disease spirituall, of lincked & chayned curses, even to their seede bloud & families, (sympathizing with their cursed finnes, and accursing judgements.) Oh the blessed interest and kappie usurie of blessing God! it brings blessings redoubled & multiplied by Gods Arithmeticke upon our selves, even as he that in the best imployment of his preaching tallēt in Divinitie, or teaching tallent in Humanitie, reading Arts & Authorsto others, gets and gaires by Gods blessing more knowledge to (b) himselfe, both Theologicall and Morall, by causing others to (c) know: and as he, that with (d) Job, as a good Steward in the right dispensing of the unrighteous Mammon, makes the backes, and bellies of the poore to blesse him, causeth also God to blesse him, in the increase of his store, as the Harvest to: that seede that's cast upon the (e) waters; as the (f) oyle, and the (g) meale of the two poore widdowes were multiplied, that were so respective to the two good (i) Prophets, as *Abedmelech* the Ethyopian saved his owne life, by saving *Jeremies* (k) life, as a rich man, even in pietie and Christian pollicie, increaseth his stocke of money, when conscionably without any usurious contract, or (l) compact, of biting interest, (securing onely the principall) he sets up or helps the trafficke of honest and conscionable poore tradesmen, participating in equitie some of their gaine, as God gives a blessing to their getting, thus in helping them, not hindering but helping himselfe, doing good to himselfe, as experience hath shewed, when he does good to others: so in the fittest application, according to my first proposition, a man by blessing

z Ge. 12. 2. cha.
15. vers. 18.

a Gen. 17. 19.

b Qui docet in-
doctos, &c. Ipse
brevis reliquis
doctior esse queat
Es scire tuum ni-
hil est, &c. se scire
hoc scias aliter.

c Habenti dabi-
tur.

Matt. 25. 29.

d Job. 29. 15. 16
17.

e Eccles. 11. 7. 1

f 2 King. 4. 7.

g 1 King. 17. 16

i Elisha & Elias

k Ier. 39. 15. 16.

17.

l It's the com-
pact this *pactis*,
this covenant
to gaine, (how
ever the other
lose) a certaine
summe which
makes the usu-
ry and that
which bites too
See D. Ventons
Treatise on
usurie.

blessing of God, bleſſeth alſo himſelfe by a neceſſarie conſe-
 quence, even as he that lookes upon the Sunne, by the light,
 ſees light; even as is verified in all hiſtories, which are the
 hoſtages of ſpeech, that they which honour God. God will
 honour them, as he told (m) *Samuel*, as hee honoured believing
 (n) *Abraham* in Chaldea and Meſopotamia, *Iſaac* amongſt the
 (o) *Philiftines*, *Joſeph* in (p) *Egypt*, (q) *Mor-doch-eus*, (r) *Eſther*,
 (ſ) *Daniell*, *Sydrach*, *Mysaach*, and (t) *Abednego* in Baby-
 lon, (u) *David* (x) *Samuel* and (y) *Joſiah* in Iſraell, *Boaz* & *Ruth*
 in (z) *Bethlem*, the believing (a) *Centurio*, the Cananitiſh
 (b) woman, the weeping (c) *Penitent*, the fluxe cured (d) *Pa-*
 tient, Devoute *Mary* (e) *Magdalen*, patient (f) *Iob*, meeke
 (g) *Mofes*, publicly before the ſonnes of men heraulding their
 prayſes even in the face of their maligning or conteſting ene-
 mies, yea againſt even *Sathan* himſelfe, and his accusing ſatha-
 niſts. On the contrarie ſhaming and diſhonouring them that
 diſhonour him, as he verified as well as threatned, againſt *Ho-*
phney and (h) *Phineas*, and the houſe of Iſraell, againſt the So-
 domites, burning them with ſtincking (i) ſulphure, as well as
 fire, as their ſinnes ſtuncke againſt the proud rebelling Nym-
 rodians, whoſe Tower he overthrew, and confounded their
 (k) language, againſt wicked *Haman* all whoſe honours were in
 one houre ſtrangled at the (l) Gallowes, in his dogge-like
 death, againſt rebelling (m) *Abſolon*, whoſe name now ſtinckes
 as foule, as his face was once (n) faire, againſt proud (o) *Herod*
 whom the wormes ate, proud *Nabuchadnezar*, who uſurping
 more then a man in his imagination, for ſeven yeares was
 worſe then a beaſt, in ſtate and (p) fate, yea verifying this
 againſt his owne Iſraell who for their owne rebellions, though
 they were the head, yet were they made the tayle of other
 people, as they were given over to the power of the (q) Chal-
 deans, (r) *Midianites*, (ſ) *Moabites*, (t) *Philiftines* at ſeverall
 times, but chiefly in *Iehoiakim*, who as hee lived wickedly, he
 died wretchedly, and diſhonourably, having the verie buriall
 of an (u) Aſſe, none lamenting him: As it was alſo with that
 blaſphemous *Arrinus* and other (w) heretickes, with *Julian* and
 ſ *Iudges* 3. 14. t *Iudg* 13. 1. u *Iere* 22. 18. 19. w Of Gods iudgements againſt *Arrinus*,
Necorius and other heretickes and apoſtates. See in the end of *Zogedines* tables in folio,

x *Ath.* 1. 24. 25.

y *2. Sam.* 10. 12.

z *1. King.* 2. 31.

32.

a *2. King.* 11. 16

b *Psal.* 1. 37. 112.

Psal. 119 1.

Mal. 5. 3. 4. 5.

c *Dent.* 28. 1. 2. 3

Levit. 26. 3. 4. 5.

d *Dent.* 33. 6. 7.

8. 9.

e *2. King.* 19.

f *2. Sam.* 16. 7. 8.

g See the book
called *Britann*
Insulen.

h Reade that
noble French
Merney, now En
glished in folio,
of the progresse
of popery since
it was first
hatcht

i *Pana & culpa*
proportionata.

* See Gods
hand up & these
that used to
curse and im-

precate, instanced by *Kelley lib. 8.* & *Guiccardini lib. 17* in the death of *Charles Duke of Burbon*:
by *Cramius libr. 6. chap. 45.* by *Mierus lib. 4. de Magia cap. 20* by *John de Gaff* in his *Table-talke*
volum. 2. pag. 131. by *Bense*, in his historie of the new World *lib. 2. cap. 17.* by *Philip Camerarius*,
hist. Med. cap. 86. in the Tragical ends accustomed cursers,

other accursed apostates, with *Cain*, (x) *Judas* and other blou-
die murderers, (y) *Sheshb.* (z) *Isab* and other Traytors, with
Isabell, *Cleopatra*, *Messalina*, (a) *Athalia*, our English *Rosamond*,
& *Jane Shore*, & all other impenitent profane ones, who as they
lived without grace and holinesse, died in disgrace without ho-
nour a debauched life, being usually accompanied with a disho-
nourable death: even so (that from this circumference I may
conclude the point in the right center) that soule that is active
in truly blessing God, is also passive in receiving blessings from
God: he is that truly blessed man which is described in the
(b) *Psalms*, and in other Scriptures: all those blessings shall ac-
cure unto him, and come upon both him and his seede, which
Moses both (c) conditionally and (d) absolutely pronounceth
upon the *Israell* of God: even as on the contrary he that loveth
cursing, the curse shall come upon him, even as a stone or pellet
of Lead that's throwne up in the ayre, may fall upon the head
of the thrower and crush it, (as did that stone which an Eagle
let fall upon the head of *Eschylus* the Poet,) or as a ball that's
throwne against an Iron-walle rebounds backe againe on the
breast or face of the thrower, as the curses of (e) *Rabsakab*, of
(f) *Semei*, of *Balaake* redounded on their owne heads, not on
the heads of *Ezekias*, of *David*, and of the *Israelites*, as the
Popes curses at this (g) day against the Orthodoxe Prote-
stants, whom he execrates under the names of Calvinists, Lu-
therans, Huguenotes, Heretickes, fall patt upon himselfe, and the
declining Sea of the Papall Hierarchie, who begins to ebbe,
by the just revolting of Kings, and Christian kingdomes from
Babylon, as fast as ever by the mysterious working of (h) Sa-
than it had a time to flow, the causelesse curse as an arrow shot
to no purpose in the ayre, ever returning in vaine: So that to
draw this point to a further head, as the Lord is *Iust lege Tri-
lionis*, by a just (i) retaliation in other particulars to punish sin;
so to curse the cursers as most * accursed, according to that of
the Psalmist, *As he loved cursing. so let it come unto him, as he de-*

lighted.

lighted not in blessing, so let it be farre from him, as he clothed him-
selfe with cursing as with a garment, so let it come into his bowels like
water, and like oyle into his bones, let it bee unto him, as the garments
which covereth him, and as a girdle wherewith he is girded (k) con-
tinually, so why may we not argue, that by a retaliating pro-
portionable mercie, (seeing both in mercie and justice the Lord
keepe an Arithmetically or Geometrically proportion, in rewar-
ding as revenging) he blesteth those that blesse him, and that
blesse his; for it he told *Abraham* that those who blessed him
he would (l) blesse, and hath ever verified this promise, in bles-
sing and prospering the friends of the Church, the spirituall
seed and sonnes of *Abraham*: (as some of our (m) Moderne
instance, in the two *Theodosij* in *Constantine*, in *Gratian*, in *Valen-*
tinian, and other Christian Emperours, who as they were nur-
sing fathers and nursing mothers to the Church, the Lord
went out and in with them, and was present with them in all
their affaires, in warre and in peace, as hee was present with
(n) *Ioshuah*, (p) *Gideon*, (q) *Ioseph*, (r) *David*, (s) *Daniel*, and
other his servants) ever also according to his threat cursing those
that cursed *Abraham*, and were malignant enemies and oppo-
sites to the true (t) Church, his *Israell* (veryfying and sealing
all the curses in his flying booke of vengeance, upon (u) *Moab*,
Ammon, *Amalech*, *Teconiah*, *Ahab*, *Iezabell*, *Haman*, *Nero*,
Cabula, *Iulian*, *Antiochus*, *Maximianus*, (w) *Maxentius*, and of
latter times on *Iohannes de Roma*, *Minerius*, *Gerson*, *Cassanien*,
Weston, *Bonner*, *Story*, *Gardiner*, and other bloody butchering
(x) persecutors ancient and moderne) then sure (as the argu-
ment holdes much more, from the lesse to the greater affir-
matively, both Logically and Theologically) the Lord will
blesse those, that blesse him, as he will curse those that curse
him: If he will blesse those that blesse *Abraham*, much more
will he blesse those that blesse the God of *Abraham*, since in-
deede none can blesse God cordially and sincerely, but such as

in the Titles of Apostates, and bloudie persecutors, these named with many more, are specta-
cles of vengeance. x See Master Foxe in his Booke of Martyres, but especially, in a booke
epitomizing the Actes of the Church, where you may see the ends of these named with many
more: folio 377. 378. 379. 380. 382. 383. &c. See also *Andrew Masdore* in his Theater of exam-
ples on the 3. and 4. Commandment in Latin in *quarto*.

k *Psalm*. 109. ver.
17. 8.

l *Genes*. 12. v. 3.
m *Gerlicius in*
axiomatibus theo-
logicis ex Melan-
thone, Sarigellio,
& alijs Neatori-
cis.

n *Ioshuah* 1. 5.
p *Iudg* 6. 12.
q *Gen* 39. 3. 21
r *1 Sam*. 18. 12.
s *Dan*. 4. 5 chap.
5. 12. 14.

t *Genes*. 12. v. 3.
u Reade the
curses threat-
ened against *E-*
gypt, *Moab*, *Am-*
mon, *Edom*, *Tyrr*
Sidon, *Medea*,
Arabia, and all
wicked Provin-
ces and people:
in *Ieremie* ch. 25
vers. 3. 5. 6. 17.
18. 19.

w Reade the
Theater of
Gods judge-
ments in *quarto*,
written by D.
Beare, on which

the Lord first inspires with his grace, and spirit, even as the instrument makes no sound, till it first be tuned and touched with the hand of the Musician, as the Organ-pipe is not musically, but dead till it be filled with the windy bellows from the Organist, for none can say that *Jesus is the Lord but by the spirit of God*. So that the blessing of the God of spirits, with upright hearts and spirits, as *David* and his Israelitish Elders did here, being but as a sparke of the spirits fire, as streames from that fountaine, as reflecting beames from that Sunne: it is an evident demonstration, that such are truly, actually, really blessed already, and (as a preparative beaver to a greater Banquet, at the supper of the (y) Lambe) potentially to be further blessed of God, in the highest heavens, the throne of God, the bosome of *Abraham*, the prepared mansions and seats of the blessed.

All which affirmatives me thinkes, have their corroboration from this Theologicall axiome, that as the seale leaves the impression in the waxe, be it gold or silver, &c. as the Sunne by reflection leaves his shadow on the opposite cloude; so what mercie soever the Lord bestowes on us, as a dignitie, hee workes in us the same grace, demonstrating it selfe in some proportionable dutie. as for instance. 1. Hath the Lord elected me to life from eternitie? He gives me grace to elect & chuse him again to be my God. 2. Hath he called me to the knowledge of his truth? He gives me his spirit to call him *Abba* (x) father, in spirit and truth. 3. Hath Christ died for me, and my sinnes and risen againe for my (a) justification? He hath mutually given me power to die unto sinne, and to rise againe to holinesse and righteousnesse of life, mortification of my fleshly (b) lusts, and crucifying my affection by the power of his (c) death, & vivification and quickning of the spirit (d) by the power of his resurrection. 4. Is he ascended into heaven really for me? He virtually causeth me to ascend thither after him in my (e) heart & affections. 5. Is he my high Priest to pray for me? He, as his legacie to his Church bequeaths unto me the spirit of grace & (f) prayer to pray againe unto him, 6. (So for conclusion) Doth hee blesse me with all blessing in heavenly things? He gives me the heart by the same grace to blesse him againe, as all his Saints have done, such print and impression the seale of his spirit

y Revel. 19. 7.

n Rom. 8. 15. 16.

a Rom. 5. 6.

b Coloss. 3. 5.

c Gal. 5. 24.

d Ephes. 2. 4. 1.

e Coloss. 3. 7. 1. 2.

f Z. ch. 12. 10.

Rom. 8. 26.

Spirit leaves in my heart as answerable to it selfe, as face answers face in a glasse. Oh then, as ever thou desires to be blessed, blesse God here, be not so ignorant or idle, as to dreame of the kernell without breaking the (g) shell; of eating the meale without grinding in the milne of the (h) dignitie, without the duetie: of ever being blessed but cursed, without blessing God. Oh thinke on all these motives in generall, everie one in particular, and let them be as goades and spurres to excite thee to this pressed duetie. At least let all and ever of them be so many Bittes and Bridles, curbs and remoraes to restrain and keepe us from ingratitude, the bane of every grace, yet the ulcer and spreading leprosie and Gangrene of every place, yea of this Province, and our English here planted, if I might digresse by expottulations.

g Qui vult un-
cem, nucleum
frangat.
h Beneficium po-
stulat officium.

C H A P. XI.

*The application of all: by comparing us and our times
with Israel in all times.*

AND now for speciall and specificall application of all that hath beene said unto our selves, to reape the harvest of all this seede, and to drinke the Wine from these pressed grapes; that I may (Bee-like) bring all these rapsodicall collections home to the English-Irish Hive of our owne Church, & Common-wealth (all these generall motives being but preparatives to prolong and prepare the way to my intended scope, or as a foundation to a subsequent building:) If ever Nation and people under the cope of heaven, had cause and occasion, to act the part of *David* and his worthies, since they left the stage of life, in blessing the Lord, (as the very wordes of my Text are) wee are the people; for in the blessings and benefits we have received from God, both of adoration and preservation, Spirituall and Temporall, externall and internall, generall and speciall, our mother *Albion*, and wee here Hybernified, layd in an equal scale (I will not so undervalue us to say) ballanced with all the inhabitants of the Christian, Pagan, Pappall, Ottoman world compared with the famousst kingdomes European, Asian, African, and American, not excepting the
Chan

Cham of Cathy, the great Magull, the Souldan of Egypt, Priester-Iohn, the Kingdomes of Fez, and the moit flourishing that are, or ever were, but equally poyzed with the best people (in their prime) in *David's* and *Salomons* time, that ever were, taken even in their best, as answering all their priviledges and prerogatives given them by the inspired (a) Apoitles, of a royall Priesthood, a holy Nation, a chosen generation &c. To whom were the Oracles of whom came Christ according to the (b) flesh: wee doe not onely weigh and paralell blessings with them, layd in equall ballance, but all things duely pondered, wee as farre (mee thinkes) exceede them, as they exceeded once the inviroming Nations; and this will plainly and perspicuously appeare, if wee and they; Britan mans and Iewes, be compared together (as (c) *Plutarch* compared the Greekes and the Romanes) both in our best and worst: our dignities received from God, our obliged (yet neglected) duties, that wee owe to God: wee shall bee found to beare the bucklers from them. *Repetens ab origine primo*, to begin then from the beginning, &c.

First wee know the Lord of his meere mercie and Philanthropic entred into covenant with the Iewes, gave them the seale of the covenant Circumcision (initiated with their father (d) *Abraham*, he by this (e) covenant elected and selected them from all the Nations, Kingdomes and kinreds of the earth to bee a peculiar people to himselfe, of them and amongst them, he had his Church: instituted prescribed and established his owne worship: gave them lawes and ordinances Morall, Ceremoniall, Iudiciall, as farre exceeding the lawes of *Solon*, *Numa Pompilius*, *Mercurius Trismegistus*, *Adrao*, or any other Legifers amongst men in equitie, puritie, and perfection, as the Gold exceeds the Brasse or Tynne, by these hee hedged and limited them within their bounds: all that he exacted of them againe in recipocall requitall of his mercies was onely (f) obedience to his lawes and statutes. His love he first set upon (g) them and choole them, (not they him) not for any merit or worthinesse that was in them, but of his meere mercie and paternall good will, adopting them unto himselfe, repudiating and in a manner rejecting for a time, all other

a 1. Pet. 2. 9.

b Rom. 9. 4.

c In his lives.

d Gen. 17. 7. 1. 2
7 9. 10. 11. 12.

Rom. 4. 11.

e Ioshuah. 5. 2.
5. 6.

Dent. 5. 7. 1. 2. 3

f Dent. 5. 40.

g Dent. 5. 7. 1. 4.

35. 36. 37. 38.

other people whom hee shut up in unbeliefe, in respect of them, as *Moses* oft times urgeth unto them.

So to reflect upon our selves, for this our English *Israell*, hath not the Lord sequestered and separated us from Pagans and Heathens, yea even from Turkes, (and Jewes themselves,) whom for a time he hath rejected for their (b) unbeliefe, to be a Church unto himselfe, a people zealous of good workes: were we not once, as wee may see our faces in the glasse of the (i) Romanes, (k) Corinthians, Thessalonians, (l) Ephesians, in their pristine estate before their conversion) in the uncircumcision of the flesh, serving lusts and vaine Idols, without God in Christ, strangers from God, and Aliens from the Commonwealth of the true *Israell*, in the power of (m) death, in the power of darkenesse, having our very understandings (n) darkened, as ignorant of the true God, and of the way and meanes of life, and salvation: were wee not once even darknesse it selfe, an obscure people even to the world, devided and cast out as it were, into an unknowne corner and (o) angle (though now as a Candle on a Table, as a Beacon on a Hill, as a Citie on a Mountaine that cannot bee hid, giving light and lustre to the gazing and admiring world, whose eyes are upon our eminencie) * but in respect of our spirituall estate, wee were like other Gentiles, walking in the vanities of our mindes, children of disobedience, in whom the Prince of the Ayre ruled, wilde (p) olives ere wee were ingrafted? But even when we were thus in our blouds, the Lord past by us, and said we should (q) live by the light of his word, (whether by *Ioseph* of *Arimathea*, or who else, or in the dayes of (r) *Lucius* or else when, I dispute not now) I say by this light, by blessed organs and instruments, we were brought first from Paganish, & after from Popish darkenesse, more hideous then the Egyptian, or the (s) Chymerian, and reduced into the lightsome Goshen of the glorious Gospell, called to be a people that be-

x The Papists contend that this Isle, first received the faith in time of *Lucius Anno Dom. 180.* And in time of *Augustine* sent by *Gregory Anno 490.* but as appears by some passages out of *Beade* and *Peter Clunensis*, yea by *Tertullian contra Iudeos*, & *Origen. homil. 4. in Ezech.* we received the Gospell long before the time of *Eleutherius*, eyther by *Ioseph* of *Arimathea* as *Gildas* thinks, lib. 4. de *Pistoria*, or by *Simon Zelotes*, as *Nicephorus* affirms, lib. 2. cap. 4. f. *De sensibris Chymeris: in Oppido illa in Bosphoro sita. Mela, Plin. lib. 6. cap. 6. c. 11. c. 13. Et Mela lib. 1. c. 4.*

h *Rom. 11. 30.*
i *Rom. 1. 29. 30.*
k 1. *Cor. 6. 9. 10.*
l *Ephes. 2. v. 1. 3.*
m *Ad. 26. 18.*
n *Ephes. 4. 18.*

o *Diviso ab orbis Britannos, etc. Virgil.*

* *De laudibus Angliæ nostræ, lege apud Cassianum in Catalogo par. 12. pag. 348. & Beronensis in Chronicis lib. 4. p. Rom. 11. 24. q. Ezech. 16. ver. 3. 4. 5. 6.*

fore (as it were) were no people, gathered to be a Church, yea a glorious Church, as any in Europe or in Christendome, besides for the continuation of the Gospel, the propagation and profession of the true Religion, the zeale and sinceritie, knowledge and answerable practise of preachers and professors, puritie of Gods worship, freed in a great measure from the leaven of Popish and Paganish Idolatrie and superstition, holinesse of life, and illumination of judgement, shining in many eminent members, as pearles in Gold (notwithstanding the nevy, and warts and spots and blemishes in this of ours, as ever have beene in the best reformed Churches, by open profane ones, and seeret hypocrites, as wooden legges to the bodie, as rotten boughes to the Tree, in the true Church, like corrupt humors in the bodie, rather then of our Church.) I say Churches of (r) Asia, of (u) Corinth, and the best that are or ever were Militant on earth, till they be Triumphant in heaven, for the number of, (for the sinceritie and measure of Grace in) our present and pristine Profelites, true *Nathaniels*, zealous professors and confessors, constant and couragious Martyres, since the dayes of that Belgicke *Elias Luther*, who have, & upon tryall I am perswaded still would answer their names of Protestants, protesting & confessing for the faith till death, sealing the truth with their blood, reflecting on those, I may well say according to my hearts perswasion, that our English-Scottish Sion, our Church of great Brittain, of all other Churches, is as the Dove amongst the Birdes, as the Lilly amongst the flowers, as the Sunne amongst the Planets, Christs owne Spouse, though (w) blacke, yet faire, yea if comparisons were not odious, I would say as faire as any of those wee call reformed in France, Helvetia, Bohemia, Saxony. Denmarke, &c. or any other in (x) Belgia, yea I except not Geneva, and we may put in for the armour of *Aiax*, with Amsterdam it selfe.

Secondly, as in the Church of the Iewes, multitudes and millions of carnall Israelites, yea the whole generallitie, except some few whom the Lord reserved (as a few names in (y) Sardinia, a few cornes in chaffe, as some few of *Elias* his (z) spirit amongst *Israhelites*) broke and infringed this covenant of God, by apostaticall revolting, and backe-sliding, as the Lord expostulates

1 Revel. 2. 4.

vers. 14. 25.

Revel. 3. 15.

u 1. Cor. ch. 3. 3.

ob. 5. v. 1. 5. ch. 6.

w 1. ch. 11. v. 18

x Cant. 2. v. 4. 5

y See the book extant in octavo of the Confessions of the reformed churches.

z Revel. 3. 4.

u 1. King. 19. 18

Revel. 11. 4.

expostulates with them by his Angell sent from (a) Gilgall, by *Samuel* in (b) Mizpeth, and by all the Prophets, after the death of *Moses* and (c) *Ioshuah*, and those Elders of Israell who saw the miracles in Egypt, the wildernesse, and the redd Sea, forgetting the (d) Lord, that bought them and brought them into that good land, flowing with milke and hony.

So hath not the God of Israell, as just a quarrell and controverſie with the commonaltie and generalitie of our Nations, for breaking our covenant in Baptisme, by which we were as strictly obliged to his service and worship, to faith, and obedience, as ever they by their Circumcision? For were ever any Nation more perfidious, or fedifragous one to another the, Carthaginians to the Romanes? the (e) Cretians, (f) Grecians or worst dissemblers, yea even the very (g) Turkes to Christians: then Christians unto God? How many miriades, and millions at this day (to goe no further, to former times) by their pledges and sureties, their God-fathers as they are called, or fathers for God, in the publicke Congregations, in the presence of God men and Angels, calling heaven and earth to record, have promised and protested, to forsake the flesh, the world and the Devill, to serve and worship the true *Iehovah*, when they were initiated & matriculated as it were, into the Church by Baptisme, admitted into Christs Colledge, the number and ranke of Christians as souldiers sworne to their Generall, who yet have hardly kept their covenant so well, as *Regulus* with the (g) Carthaginians, and other Pagans, even in things morall? For, if I may in brieſe lance, and cut and discover the ulcers & diseases of the times: How many as yet even serve the verie Devill, as really, as once that *S. Christopher* fictitiously, in the Popish fable? How many wicked Pseudochristians, by their lives testifie, that as the Scripture calls such as they, the (b) sonnes, the (i) servants, and the (k) slaves of Sathan, so they are at his command and obeyſance, as the servant of (l) *Abraham*, and (m) *Cornelius*, yea of that other (n) *Centurion* to their earthly Masters. *He bids them goe, and they goe, doe this, and they doe it*: lye, steale, murther, sweare, blaspheme, they are obsequious their spirits and natures as Tynder and powder take presently the fire of everie temptation. 1. He rules them

a *Iudg. 2. vers.*

1. 2. 3. 4.

b 1 *Sam. 7. 5 6*

c 1 *Sam. 12.*

d 6. 7. 8. 9. 10.

e *Iudg. 2. vers.*

8. 9. 10.

d See *Psal. 76.*

throughout.

c *Cretenses semper mendaces.*

Titus 1. 12.

f *Creta fides.*

g See their perfidiousnesse in

Konds his Tur-

kish historie.

g *Apud Plin-*

tarchum.

h *Iohn. 8. 44.*

i *Iohn. 3. 8.*

i *Rom. 6. 16.*

1. *Iohn. 3. 8.*

k 1. *Tim. 6. 10.*

2. *Tim. 2. 16.*

l *Gen. 24. 10.*

m *Act. 10. 7.*

n *Matth. 8. 9.*

as the rider, the horse, he rules over them as a Tyrant in an usurped Kingdome, they obey him as the Jewes, that Idumean Herod. Yea he rules in them, inthronized in their hearts, as once in the treacherous heart of (o) *Judas*, the hypocriticall heart of (p) *Ananias*, the envious hearts of the (q) Pharisees, at the least he takes totall possession of their whole man, by his deputies and Lieutenants, some one or moe deare darling sinnes, ruling and raigning in them, yea he doth not onely set them a worke, (as he did *Judas* in betraying, the Jewes in crucifying Christ) but he even speakes in their hearts athistically, in their mouths blasphemously, as once in the bodie of some (r) Pythonists, and within that Serpent, which he used (as he useth Serpents, Foxes and Vipers still, in every countrie, Citie, and almost Village) as the organ and accursed instrument of mans seduction, intended destruction. So the world, for all our covenant and obligation to forsake it: how many swarms of earth-wormes, carnalists, and covetous Phylargurists have wee, not onely ever rooting in the earth, as Moales & Swine without ever an eye, to looke upwards, but as trunckes and Trees, even rooted and eradicated in the earth, turnd all into earth, even lumps of earth (as (s) *Caligula* was, called a lump of clay and bloud conjealed) being all for earth, even for white and red (t) dust, which *per fas, & nefas*, by hooke or crooke, right or wrong, Lionly force, or Foxely fraude, they scrape and rake together (as greedie Harpyes, or snatching Eagles, their desired prayes) all being fish, that comes to the net, though it breake the Net, or like the Eagles coale in the (u) fable, set all on fire, though they gaine by their ill-gotten goods, as *Achan* by his stolne (w) wedge, as *Judas* by his Saviour selling (x) silver, as that *Mydas*, (like our covetous Alchumistes since) by his bad (y) Alchumy, by which they, and all such, in all ages have (z) perished, as if all that's ill-got were Tholouse (a) Gold, carried on *Sejanus* his (b) Horse, for a sumpter horse?

o *Iohn*. 13. 27.p *Act*. 5. 3. 4.q *Math*. 9. 34.r *Mark*. 3. 22.s *Luca*. 11. 15.

t *Ex Imo ven-
ire non prodiit,
secundum Origi-
nem lib. 7. contra
Celsum, & Chrys-
in 1. Corin. 10. Et
exinde dicitur
Pythonem ven-
tricosum, vocat
Origenes lib. 3.
Peryarch. cap. 3.
& ventricosum
Terentius, contra
Adaro. c. 25. aut
infra cutem da-
emon se ostendat,
& per pectus lo-
qui videtur, qua-
tem Celsus Rho-
diginus se vidisse
memorat Ant.
Lest. l. 6. 8. cap. 10
f. Suetonius in
vita Caligulae.
e Gold & Sil-
ver.*

u *Apud Aesopum.*

w *Ioshuah*. 7. c. 21. 25. x *Math*. 27. 3. 4. 5. y What he toucht turnd into Gold, ant men-
tionatur Poeta. z Infunditur aurum à Mithridate ore Aquilij ducis Romani. Plinius hist. 33. c. 3.
a Per aurum Tholouanum, periit Q. Capio Consul M. Crassus cum multis alijs: Aut. Gel. noff. assic. c. 9
b Equus Sejanus omnibus possessoribus infansus videlicet Seio Casio, &c. Gellius ibid.

So for the flesh and fleshly lusts, how many are given, over to all voluptuousnesse, lovers of pleasures more then lovers of (c) God, serving diverse lustes and (d) pleasures, as if they were yet in their naturall estate, fleshly minded men, walking after the (e) flesh, savouring the things of the (f) flesh, as the dogge savours carrion, verie Epicures and (g) belly-gods, wallowing in every obscene lust, as the Ele in the mudd, the swine in the mire, &c. Thus as a waterie glimmering Sunne ends in raine, our profession of the service of the true God, the Triune *Iehovah*, ends in profanation: instead of the blessed Trinitie, which we should worship, wee have an accursed Trinitie which wee doe worship, though we promist to repudiate and cashire it.

The flattering Flesh, vaine World, deluding Devil

It's (h) Trinitie ador'd, by Worldlings evill.

In not serving one Lord, contrarie to our first covenant, wee serve many (i) Lords as an adulterous woman, that forsakes her first Husband, (as God oft complaines of (k) Isræll) and followes after many strangers, and unlawfull lovers.

Thirdly the Lord used many meanes to recall and reclaime these Israelites, and to reduce them to the performance againe of the covenant which so blamefully and shamefully they had infringed, sending his Prophets unto (l) them, speaking earely and late, and pleading about this very message and embassage, yea to make the word to worke more physically, visiting in paternall love, their sinnes with rodde, and their offences with scourges, and when gentler admonitions & castigations would not serve, using more severitie, whyping them for their refractorie rebellions with rodde of whip-cord, yea with wire and iron, sending upon their Cattle Murraine, upon their bodies diseases, leprosies and consumptions, into their Tents-fierie (m) Serpents, sweeping many of them away with plague and (n) pestilence, yea cutting them off by famine at home, or the sword of the enemy abroad, according to the verification of his severe and vehement Cominations against their sinnes and (o) transgressions.

So to paralell us also in this point, hath not the Lord in mercie used as many and sundry meanes, to recure and recover our

c 2.Tim. 3.4

d Tit. 3. 3.

e Rom. 8. 2.

f Rom. 8. 5.

g Phil. 3. 17.

h Hæc tria pro

trino numine

mundus habet.

Sphinx Philoso-

phica.

i Ob quam mul-

ta Dominus ha-

bet, qui numm

non habet. Aug.

k Ier. 3. 1. 2. 6. 8.

l 2.Chro. 36. 14.

m Num. 31. 6.

n 1. Cor. 10. 3.

o Num. 16. 49

p chap. 25. 9.

Indg. 2. 19.

q Levit. 26. 26.

27. 28. 29. &c.

spirituall maladies, as ever he used towards his Iewish Israel, to receive us out of our dead sownes? to awake us out of our Le-chargicall slumbers? to quicken us in our first love? to bring us againe to the observance of our first covenant? to restore us by a new covenant of grace, after we have so fearefully broke the first covenant of workes? for which end, he hath sent us his word, more powerfully, plentifully and continuedly, then to any Nation, he hath given us his (p) word; great are the numbers of the Preachers, as the Psalmist is verified: This word he hath sent to our Cities, our Corporations, yea to our countrie-Townes, and Villages, as water to wash us, as fire to purifie (q) us, as phyicke to purge us, as a hammer to breake & bruse us, as Manna to feede us, as milke to nourish (r) us, as a lanthorne to our steps, as in the darke night of sinne to illuminate us, as a sword to lopp off our Hydra-headed sinnes, as a weeding hooke to weede out our corruptions, yea as the wisemens (s) starres to leade us to Christ, and as Israels cloude and pillar of (t) fire, to conduct us to our heavenly Canaan. But since the word hath not come to us, as once to the convert * Gentiles, in power and efficacy, but hath beene received in vaine, since the preachers have spent their strength in vaine, amongst the generalitie and the multitude, prevailing no more then *Los* with the (u) Sodomites, then *Azises* with (w) *Pharaoh*, then *Jeremie* with (x) *Zedekiah*, then (y) *Michay* with *Ahab*, but have beene laught at by some, as *Ezekiahs* (z) posts, scofft at by others, as *Paul* by the (a) Athenians, derided as the young Prophet by *Iehues* (b) comrades, yea persecuted, as *Paul* by the unbelieving (c) Iewes, and abused in many profane places as *Dauids* (d) Embassadors by the *Ammonites*, since like the (e) Blackamoore we have beene no better, but like the clay much worse for washing: Since we have beene more sicke & unsound for our phyicke: Since the word was sowne seede, false into stonie and thorny (f) ground, hath beene choakt with the lutes of the world; since our corrupt hearts, like a corrupt stomacke hath changed his spirituall foode into bad humours and made it the favour of death unto (g) death: therefore to this rodd of beautie, God hath added the rodd of (h) bands, he hath layd rodde in steepe for us: more deepe-

p In Psalmis

q Ierem. 23. 29

r 1. Pet. 2. 2.

f Math. 2. 9

t Exod. 40. 38

* 1. Thes. 1. 5.

u Genes. 19. 9

w Exod. 7. 11, 17.

x Exod. 8. 15

x Ierem. 34. 2. 3.

y c. 17. 18. y

chap. 35. 15

y 1. King. 22. 26

z 1. Chro. 30. 10

a Ahab 17. 32

b 1. King. 9. 11.

c Ahab 14. 2

Ahab 17. 5.

d 2. Sam. 10. 4

e Ierem. 13. 23

f Math. 13. 20, 21, 22.

g Luke 8. 13. 14

h 2. Cor. 2. 16

h Zach. 11. 7

ly (as our best Physitian,) he hath Phlebotomized us, in our ranckelt veines, let us bloud in the tympanie of our pride, and plurisie of our sinnes, dieted us with the bread of affliction & waters of teares, turnd our Hony into gall and Aloes: hee hath come as neere us, as to Israell, in drawing the furie and brandished sword of his wrath, not onely hanging it over vs, (as that *Dionysius*, once a drawne sword over the naked head of a flattering * *Damocles*, by a twined threed.) but even smiting with it, for sometimes with the keenest edge, cutting many millions. (as the lepping and pruning of our English Vine, least wee grow too rancke in this our peace and plentie and that not onely by ordinarie, but (as hee dealt with Israell in the wilderness, for their grievous provocations) by extra ordinarie deaths, causing the carcasses of our people to fall, & fundrie times, in great numbers, sometimes by gnawing dearths, and biting famine, sometimes by suddaine and turbulent inundations of (i) waters, in our chiefe Shires, (as the River Kishon that swept away *Iabin*, and his (k) Midianites, yea that ancient River, the River Kishon.) Sometimes by lightnings, thunders, and earthquakes, sometimes by strange and uncouth (l) diseases, of which Physicke and Surgery was oft ignorant, both of the cause and cure, as appears by our (m) Chronicles and Chronologers, but chiefly by that besome of his wrath, the all devouring plague and pestilence, the arrow raging and destroying at noone-day, as he did with Israell in the dayes of (o) *David*, and of (p) *Moses*, and with other countries since, in Italie, Austria, (q) Vienna, and elsewhere he hath layd his verie Axe to the rootes of our English Trees, and hath cut downe and lopt off, by many hundreds in one weeke, tall Cedars, loftie Pines, greene Poplers, strong Oakes of *Bashan*, white Almond Trees, of all sorts, from the Peeres to the plowman, high and low, young and old, even in our chiefe Cities,

* Vide apud
Brissonium, de
adulatione,

i Of the bea-
kings out of
the sea and the
damages by
these overflo-
wings, Bookes
are extant.

k *Iudg.* 5, 27
l As the swea-
ting disease, etc
m Let him that
will be satisfied
when these se-
verall judge-
ments were set
upon our Land
and how farre
they raged, &
how long they
continued,
with their ef-

fects, & in the raignes, of what Kings since, or before the conquest, consult with *Stowes*, *Hollinsheds*, *Speiders*, and *Langbets* Chronicles: Since the margent will not beare the expression of everie particular which I purposed to insert. • 1. *Chrom.* 21, vers, 14. p 1. *Corinth.* 10, 8
q *Grosius* in his Tragicall histories in quarto, about the beginning of his Booke, reckoning the greatest plagues in the Christian world, saith of Italie, and Vienna, that the dead were more then the living.

our

our Metropolitanes, our mother Citie, Treynovant, our corporate Townes, our countrie Villages, yea even in our private houses and Cabbins: the pestilentiall feaver as a raging torrent of water, carrying all along with it, that stood in the way.

Fourthly, as Israell was not reclaýmed for all these proceedings of God with them, cyther in mercie or justice, but still grieved the Lord not onely for fortie yeares in the wilderness, but even in the land of Canaan, when their sinnes like ours did increase, in the land of plentie (like weedes and bryers in a fat moylt ground, and as fleas and vermin in the hot Summers Sunne) cyther not repenting at all, hardning their hearts as that Egyptian (r) *Pharaoh*, upon the message of his Prophets and summons of his judgements, or else repenting superficially, dissembling with a double heart, shedding Crocodiles (t) teares, and fasting for a fashion as once (t) *Ahab*, and another of their irreligious Israelitish (u) Kings, teares being in their eyes and rebellion in their hearts, both at one (w) instant, like *Esau* that wept for the (x) blessing, yet intended the murder of his (y) brother, all with one breath, howling and crying like wolves; when Gods hand was upon them confessing their sinnes as traytors on the rack, when they were oppressed by the Moabites, Midianites, Ammonites, and other (z) Cananites, but as soone as ever delivered, by such temporarie saviours (types of the spirituall *Messias*) *Othniel*, *Gideon*, *Jeptah*, *Baruch*, *Sampson*, as he sent for their rescue, (as he stirr'd up *Abraham* to rescue (a) *Lot*, they returning againe to their former Byas, Idolatric, extortion, oppression, as the dogge to his (b) vomite, the sow to her mire, provoking him as much as ever by their rebellions, like the Ice seeming to be thawed, yet freezing and conjealing againe in their dregges, in which, like *Moab* they settled, they could not be removed.

Thus it is with us, their case is ours; we, like some impatient Patients, have beene rather worse then better for Gods physicke, our sores by our inveterate, and welny incurable corruptions, have beene increased by our salves, the Lord would have healed us, but like the Babel we would not bee healed: our disease is epidemicall, generall, and continuall, the fluxe of our sinnes like the bloudie (c) issue of that woman in the Gospel,

r Exod. 7. 13.

f De his lachrimis, & de pro-
verbio: vide
apud Vicentium
nas. hist. libr. 17.
cap. 606.

t 1. King. 21. 29

u 1. King. 6. 30

w Deut. 1. 44. 45

x Hebr. 12. 17

y Gen. 27. 41

z Iudg. 3. 9. 13

chap. 4. 3.

a Gen. 14. 15.

b 2 Pet. 2. 19.

c Mark. 5. 26

spell, is not to be stopped, it's *vulnus* (d) *insanabile*, past cure as it seemes, & so past care. As the land hath long mourned by reason of oathes & other finnes, so wee have mourned for a time when Gods hand hath beene upon us, wee have proclaymed generall fasts, as once (e) *Niue* besides many an *Esther*, and a *Mordochus*; many a *Daniell* and a *Nathaniell* that have mourned alone, besides the house of (f) *Nathan*, the house of *Aron*, and the house of *Levi*, many religious families that have mourned a part, the (g) Husband-man, the Vine-dresser, and the tender Virgin, the (h) Priests and the Elders, yea the bride and the (i) bride-grome that have fasted mourned and lamented before the Lord, as once (k) *David* did in the case of his sicke childe, when wee have eyther felt or feared the heavie hand of God chiefly when the land hath beene whipt with his rodd and ferula for her transgressions, when judgements have beene threatned, or executed, when as once *Elias* in another case wee have scene the (l) cloudes, or felt the storme of showed or powred downe vengeance, then; as the (m) Heathens, the Savages, and the (n) Indians at this day, and in former times, have offered sacrifices in some common plague to appease some angrie Nemesis, some exasperated imaginative God, so have we offered sacrifice to the true God, but (excepting some few, some true *Nathaniels*) hardly in truth we have abtained from meate, but not from sinne, fasted from the creatures as the carnall (o) Iewes, and dishonoured the Creator, we have not losed the bonds of the (p) poore, relieved the cause of the fatherlesse and widdow, made restitution of goods ill got, as (q) *Zachens*, and the Iewes in the time of (r) *Jeremie*, chiefly we have not (as a man from a whorish wife) given a bill of divorcement, to those sensuall finnes and beluine lusts, which have made a separation and (s) sequestration betwixt the Lord and us; and occasioned his hand to bee upon us, &c. Yet wee have had many a *Moses*, an *Aron* and a *Phineas* to stand in the gappe, betwixt Gods judgements and

J *Valens insa-*
nabilis esse reso-
lutionem
Jam. 3. v. 6. 7.

Zach. 4. v. 12
13. 14.
g Joel. 1. 11.
h vers. 13.
i Joel. 2. 16.

k 2. Sam. 12. 16

l 1. King. 18. 44
m *De cruentis*
Ethnicorum sa-
crificijs, immo-
lationibusq; ho-
mine virginu &
puerorum Marti
Saturno, Iovi &
to, vide apud
Plutarchum; li-
bellum de super-
stitione, Herodi-
sum in Melpo-
mino, Strabonem
libr. 11. Ovidii
in 2. Fast. Dionys
Halyarn. libr. 1.
& Esch. libr. 4.
preparat, Evang
alibusque sacri-

ficij esse sunt Iulianus Apostat. Heligabalus, & c. tantar Hedrenus Godfridus, & Celius Lampadius
n De quibus Benso. Maxus & Accia in suis libris, & Purchsius notter, in sua perigrinatione &
Lilius Giraldus in historia deorum Syntaxmate 17. o Esay. 58. 3. 4. p vers. 6. 7. q Enk. 19.
8. i Jerem. 34. 10. though after they revolted. vers. 16. f Esay. 59. 2. Jerem. 5. 15.

our finnes: Such *Phœnices* our lands have afforded. Thus have we sympathized with Israell in these particulars in her blessings received, her finnes renewed, and her gratitude neglected.

CHAP. XII.

Many mercies recited Temporall and Spirituall, in which we farre exceede the Iewes by many degrees.

BVt to hoise up my sailes a little higher, and to looke our faces in the glasse, or theirs in ours, both in Gods glasse, the Sacred Scriptures, glossed and commented by experience, and to paralell the Brittanicall and the Iewish Church and Policie, in many specialties; the Lord hath come neerer unto us, then ever to them, and hath beene as a kinde father, both more libe-
rall in his portion of blessings, and more indulgent in sparing & pitying our finnes and delinquences: and first for the largenesse of his mercies, wee receive as *Isaac* from (i) *Abraham*, as *Ioseph* from (u) *Jacob*, as *Benjamin* from (w) *Ioseph*, a double, yea a trible portion as it were; wee seeme *Iacob* like, even to carrie away the (x) blessing and the (y) birth-right too from them, and that in these specialties both of temporall and spirituall blessings, in mercies of adoration and preservation, as they come to hand, with pretermision of innumerable moe.

To begin with the best first, To them God gave the law, in the hand of (z) a mediator, to us he gave the Gospell by the mediation of (a) Angels; now in how many degrees the Sun exceeds the Moone, our *Messias* exceeds their *Moses*: our *Iesus*, their *Ioshuah*: our High Priest, their * *Aron*: the bloody one, and onely propitiatorie sacrifice of his bodie; the Annuall sacrifices of their high Priests, the Typicall sacrifices of their beastes and Bullockes: our Heaven, their Canaan, so farre our Gospell which is a quickening spirit, exceeds their law, which without Christ is but a killing Letter. To them indeede saith the Apostle were the holy Oracles committed, they had the Law and the Testament, *Moses*, and the Prophets, but wee have the Gospell more plainely, more perspicuously then ever they had. I denie not indeede, but in their Law there was the Gospell included (besides personall Types) in their Ceremoniall law, Christ was shaddowed, (b) prefigured, and in their

seve-

i Gen. 25. v. 5. 6

u Gen. 48. 22.

w Gen. 49. 34

x Gen. 25. 32 33

y Gen. 27. 30.

z Gal. 3. 19.

a Luke 2. 9. 13.

14.

* Heb. 7. Heb. 2.

Heb. 6. per totum

Heb. 10. 10.

11 12. 13. &c.

b See the little Booke, called *Moses unveiled*.

severall oblations of all sorts typified, and represented, as hee was promised to (c) *Adam*, the promise renewed to (d) *Abraham* and the (e) Patriarkes, and prophecied of by all the Prophets, from *Moses* to (f) *Malachy*, so in their severall ages and generations he was expected to be exhibited by all that looked for the consolation of Israell, longed for, desired, that hee would breake the heavens and come (g) downe, as they strongly beleeved that he should come. Hence according to Theologie, the Patriarkes and Prophets before, and under the Law, in the Old Testament, were saved by beleeving that *Jacobi* (i) *Shiloh*, the promised *Messias* should come, as we now in the times of grace are saved by beleeving that hee is come: there being but one (k) *Christ*, but one faith, (as but one Sunne to the world) both to Jew and Gentile, one * meanes of life and grace, to all that are justified, sanctified and saved. Hence *Christ* is sayd to be that *Agnus occisus* in Gods decree and infallible promise, that Lambe of (l) *God*, slaine from the beginning of the world, to take away the sinnes of the whole (l) world, of the elect (as (m) Scriptures and (n) fathers limit that universall.) Hence also is the Theologicall axiome, that *Christ* who is the verie end of the Law to which it points, as once *Iohn* the *Baptist*, as the hand in the Dyall pointes to the Sunne, and to which, as a sharpe Schoole-master it (o) drives and directs, that this *Christ* is typified in the Old (p) Testament, and revealed in the New. Hence it is also, that *Abraham* (and so consequently all the beleeving Patriarkes, the sonnes of *Abraham* by faith) is said to have scene the day of *Christ*, and to have rejoyced. But how was *Christ* scene: darkely, obscurely, as under a vaile, as the prisoner sees the Sunne through a little chuncke or grate, as the Spouse in the Canticles had a glimpse of her beloved through the hole of the (q) doore: So was *Christ* scene of them: but wee now see him plainly, perspicuously, as walking amidst the Golden (r) Candlestickes, as

c *Genes.* 3. 15.
d *Gen.* 12. 3.
e *Gen.* 28. 14.
f *Deut.* 18. 15.

g *Isay.* 44. 1.

i *Gen.* 49. 10
k *Ephes.* 4. 5.
* *Alti.* 4. 12.
Alti. 10. 43.
Alti. 13. 39.
Rom. 10. 4.
Gal. 3. 12.
l *Iohn* 1. 28.
m *Rom.* 11. 13.
15.
2. *Cor.* 5. 19. &
Iohn 1. 29. 2.
n *Diffinitio*
Augustinus in
sermone de
cloribus et
dam
natorum: Tract.
87. in *Iohannem*:
sic per mundum
intelligitur solus
modo mundus
credentium, per
Rupertum in *Iohannem*, lib. 3. 2.
3. Et *Comment.* in
2. *Corinth.* 5. &
mundus regenera-
tionum: pro
quibus *Christus*
mortuus, per

Augustinus serm. 20. serm. 44. serm. 109. de verbis Apostoli per Haimonem in *Rom.* 5. per *Prosperum* lib. 1. Re. pro *Augustino* obui. De quo vide plura apud *Augustinum* de corruptis & gratia cap. 12. Tract. in *Iohan.* 2. 77. *Kymidenium* de Redemptione, & *Perkinsum* de Predestinatione. o *Gal.* 3. 24. p *Christus* in *Peteri* Testamento velatus, in Novo revelatus. *libricus* in *Chrysostomi* scriptis. q *Canis.* 5. 4. r *Revel.* 2. vers. 1.

we see the Sunne in his *solstitium*, or at noone-day in the plaine and powerfull preaching of the Gospell, wee see him not du-ly and deadly as the Papiſt in a ſtone, or a piece of braſſe, pi-ctured in a Croſſe or Crucifixe, Idolatrouſly worſhipped: but as *Paul* tels the *Corinthians*, even crucified as it were amongst us in the plaine evidence of the ſpirit. Therefore ſaith the ſame Apoſtle, *The Grace of God hath (f) appeared*; this Goſpell of grace hath appeared, the phraſe is obſervable, even as the Sun that peepes and breakes from under, and appears from the obſcuring cloude, yea the day *Starre from an high hath viſited* us ſaith (r) *Zachary*, yea light is come into the (u) world, ſaith hee; that is himſelfe the (w) life, and the light, even to enlighten thoſe, that like *Zebulon* and (x) *Nephtali*, ſate in darkeneſſe, and in ſhadow of death. Here is our priviledge above the Jew.

Secondly, Beſides as a Corollarie to this point, God at ſundry times, and in diſverſe maners ſpake in tyme (y) paſt unto theſe Jewiſh Fathers by (z) the Prophets, yea and by (a) Angels too, by Oracles, by dreames and (b) viſions, by *Prim* and (c) *Humim*: but in theſe laſt dayes, he hath ſpoken to us by his (d) Son, whom hee hath appointed (e) Heire of all things, by whom alſo he made the worlds.

Thirdly, Moreover to them he ſtirred up temporarie & typicall Saviours and Iudges, who delivered them out of the hands of thoſe that ſpoyled them, *Iudg.* 3. verſ. 16. (e) *Moses*, and (f) *Joſhua*, and (g) *Iudah*, and (h) *Othniel*, (i) *Ehud*, (k) *Deborah*, (l) *Baruch*, (m) *Gideon*, (n) *Iephihah*, (o) *Sampſon*, were rayſed up upon their (p) cries in their greatt exigents, to deliver them from the Egyptians, the Meſopotamians, the Ammonites, the Moabites, the Amalekites, the Philiftines, and uncircumciſed Cananites: but to us, (as to the reſt of the beleeving Gentiles) he hath rayſed (q) up, a ſpirituall Saviour, to deliver us out of the hands of our ſpirituall (r) enemies, more deadly, more dangerous, as the ſoule is more noble and excellent then the bodie.

Fourthly, Again they were helde as children in their No-nage, under the rod and ferula, the burthen and the bondage of (s) ceremonies in their Jewiſh Pedigogie, as touch not, taite (t) not, handle not, &c. This creature is cleane, this is (u) un-cleane,

(7) 2. 11, 12

a Luke 1. 78.

u John 3. 19.

w Iohn 1. 7. 4. 5

x Luke 1. 79.

y Hebr. 1. 7. 1.

z Iere. 33. 7. 15

a Gen. 18. 1. 2

Genſ. 19. 1. 2

Indg 13. v. 3.

b Numb. 23. 7.

c Iudg. 2. 8. 30

d Heb. 1. 2. 1.

e verſ. 2.

f Exod. 3. 3. 4.

g Exod. 3. 3. 4.

h Exod. 3. 3. 4.

i verſ. 15.

k Iudg. 4. 4.

l Iudg. 4. 10.

m Iudg. 6. 12.

n Iudg. 11. 5.

o Iudg 16. 31.

p Iudg. 3. 3.

q Chap. 4. 3. 4.

r Luke 1. 69.

s verſ. 7. 1. 2.

t Gal 4. 4. 3.

u Coloff. 2. 20.

v verſ. 21.

w Levit 11.

x portotum.

eleane: but wee now as children that are come to riper yeares, to full and perfect age, as no longer under Tutors and (w) Governors, are now enfranchized and set at libertie by faith in Christ, and freed from the yoke and pressure of Mosaicall (x) Ceremonies, which neyther they, nor wee were able to beare, unlesse with our Papists and late Threskiters we will resolutely put our neckes under the yoke againe of these beggarly (y) Rudiments in an unsupportable bondage.

Fifthly, The Lord exacted and required of them, more cost and paines in his service and worship, then he doth of us. For costs, wee know their worship was exceedingly costly in their daily (z) sacrifices, their Holocausts, their whole burnt offrings, their free-will offerings (as once the (a) Heathens in their He-catombs, their Hostias, their Lupercalis, Armilustrals, Orgyes, Fetrections, Vinilians, Quirinalis, Bacchanals, Saturnals, Vertumnalians, Hyacinthians, Novendinalians, Laurentialls, Solitaurialls, and other feastes and festivals in honour of their imaginarie Deities, which it seemes they had in an apish and superstitious emulation & (b) imitation from the Jewes) Gods Altars were loaden with Oxen, Bulls, Sheepe, Goates, Rams, & Bullockes in great abundance, in their solemne and daily oblations as sometimes in one peace offering, (as at the dedication of Salomons (c) Temple) were offered twenty thousand Oxen, and a hundred and twentie thousand Sheepe: another time (as in Ezechias (d) Passeover,) were offered threescore and ten Bullockes, a hundred Rammes, and two hundred Lambes: besides sixe hundred Oxen, and three thousand Sheepe consecrated: as in the verse after my Text in the Inauguration of Salomon, and the preparation for the Temple, there was offered in burnt offerings in one day, a thousand Bullockes, a thousand Lambes, and a thousand (e) Rammes: in so much that, but that Gods extraordinary blessing increast (as the Corne and Oyle and Wine,) so the Cattle of that little countrie of Iudea, & Palestina, which now being under the Turkish *Ottoman*, by a secret curse, is as barren as other (f) countries, a man would as much wonder, from whence they had a continued fresh frye and supply of Cattle for sacrifices, besides other offices as hee would wonder, of their fresh seminarie and supply of men, so

w Gal. 4. 3. 4. 5. 6.

x Gal. 1. 2.

y Gal. 4. 9.

z Of all these offerings, & sacrifices, *Levit. chap. 1. 2. 3. 4. 5. 6. 7. vide Theſſa Semu de ſacrific. 2 vide Maiolum de cultu & oratione deorum, collig. 1. pag. 55.*

b See Mountney of the truth of Religion.

c 1. King. 2. 64.

d 2 Chron. 29. 32, 33.

e 1. Chron. 29. 21.

f I have heard travellers honest and judicious so relate it.

g In one bat-
tle of *Abrah* k.
of *Judah* a-
gainst *Ieroboam*
king of *Israell*,
there was in
*Abrah*s Armie
400000. chose
men, on the
other partie 8.
hundred thou-
sand, whereof
were slaine five
hundred thou-
sand, 2. *Chro*. 12.
v. 3. 17 Yea one
Tribe some-
times afforded
40 thousand
valiant men, as
Ashur, 1. *Chron*.
36. *Nephthaly*
1060. Captains
37. thousand
warriours, v. 34
h We reade
not of any such
army, as 12. hū-
dred thousand,
as this in *Judah*
& *Israel* either
in *Iustine*, *Livy*,
Thucydides, &c
or amongst the
numerous
Turkes since.
i 1. *Sam*. 11. 2.
k *Ovid* 4. *Met*.
l See *Met* un-
vaild in 8.
m At the feasts
of Pascheover of
Penthecost of
Tabernacles, of
Dedication.
n *Luk*. 2. 41 42

many being cut off at sundrie times, by civill and forreine
(g) waire, as we reade of in the greatest Armies of *Cesar*, *Pom-
pey*, *Alexander*, *Scypio*, or the greatest Martialists amongst the
(h) Heathens, and sure for my part I perswade my selfe, should
wee in England or Ireland be enjoyned to offer up, Monethly,
Weekly, or daily, but the tenth Sheepe, Beeve or Goate, which
they offered, (which sure would amount to more, then to the
Levites grudged tyth throughout the land;) Gods altars would
stand unturnisht of the fire of the Altar, and the Lampes of the
Sanctuarie would die out, the one for want of fuell, the other
of Oyle: for he that is now a *Naball*, a covetous *Cremes*, full
handed for Gold, but emptie hearted for Grace, that hath not
now a shilling to spare to the mantayning of a stipendary prea-
cher, for the setting of a preaching Ministerie to Gods glorie,
the conversion, and consolation of his owne soule, the present
and future good of himselfe and others, him, and his seede af-
ter him, without churlish grudging, swinish grunting, mut-
tering, murmuring (as once *Israell* against *Moses* and *Aaron*) or
if ought be wrong from him, it is as the wringing of the bloud
out of the nose, the wresting of *Hercules* Club out of his fist, or
the paring of his nayles to the very quicke, at least going a-
gainst the haire and the heart, as when a man eats the meate,
which his stomacke loathes; I say he that is as willing to part
with his right hand, or to plucke out as *Naash* once perswaded
the *Gileadites*, his right (i) eye, as part with his pence for prea-
ching, in that bad exchange, as he imagines, when the same
man will spend and mispend pence & pounds, as oyle and fuell
to his lusts, in carding, dycing, drinking, drabbing, till hee be
devoured by these lustes, as *Alecon* was of his owne (k) doggs:
Is it probable (possible) that ever he would make God behol-
den to him for a Bullocke or a Sheepe at once, should hee in-
joyne him such a sacrifice as did the *Jewes*?

So far paines, as well as costs, we know that after the building
of *Salomons* Temple (which was typicall in a greater mysterie)
the *Jewes* were enjoyned foure times a yeare, at the 4. solemne
feastes (m) to make their personall appearance there before
the Lord, old and young men, women and children that were
fit for travell (as we know even the childe (n) *Iesus* went with
his

his foster father *Ioseph* and the Virgin his mother, to worship at (o) Ierusalem, yea how ever farre distant in place, they must appeare even from Dan to Beerſhebah, leaving for the time all their merall affaires, to hazard of invasion of forraine enemies, or of domesticke casualties, as carnall good husbandrie would conceit. What inconveniences in the eye of flesh & bloud did this subject them unto, in respect of their outward estate, besides the paines and perils, the trouble and toyle and tediousnesse of the journey?

Now there is no such taske, no such burthen imposed on our shoulders, for how ever wee are not strict, (according to the good pollicie in first dividing and distinguishing people into severall Churches, Parishes and Congregations) to tye a man perpetually to his owne Church, as to his owne wife, or wife to her owne husband, her owne house, as a tradesman to his owne shop, or a bird that constantly keepe her owne Nest, or as a beggar that still keepe his owne stand, (his owne circuite, as the Milne horse,) not so jayling or imprisoning men to an ignorant and profane Ministerie, (as some Land-lords strictly tye their Tennants to grinde at their owne Milnes how ever abused in their grinding or moulter, by the ignorance or knavery of the Milner) though I say, I see neyther reason nor religion tying any man so constantly to the Ministry of his own Parish Priest, to sucke at drie dugges, to drinke at drie brookes, to seeke foode or fruite at a barren tree, but that if *Iacob* and the house of *Iacob*, any true Israelite, want foode in his owne Canaan, hee may seeke for corne in (p) Egypt elsewhere, as the beggar that hath no bread at home seekes abroad else: people should be in worse case for their soules, & stricter laced, then for their bodies, since in free libertie, if they wholly want, or have but the outcast and refuse of any commoditie in anie Mart or Market, they may seeke further for better, or what drugges or physicall receive one Apothecary shop yeeldes not, may be sought in another; and from an Empericke & Quack-salver they may committ their health & life to a learned Physician, yea else Gods people, should be in worse case for their soules, then *Israell* once for their Iron tooles, who when there was no smith in (q) *Israell*; yet went to the Philistines to make

or

o *Psal.* 84. 67.P *Gen.* 42.2.

q See the Sermon extant on that Text, There was no smith in *Israell* 1. *Sam.* 13. 19.